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CLERICAL STUDIES.

XXV.

LITURGY.

THE professional knowledge of the Catholic priest is chiefly theological, but not exclusively so. Side by side with it stands another science not less sacred in its object, and, if anything, still more closely connected with the priesthood than theology itself: it is the science of Liturgy.

Liturgy has for its object to regulate the externals of religion, as theology regulates belief and conduct. In its essence, it is true, religion resides in the soul and belongs to the world of things unseen. "God is a spirit," says Our Lord, "and they that adore Him must adore Him in spirit and in truth,"[1] The silent homage of the heart in reverence and in love is the true religious worship. But, like all human feelings, it tends to manifest itself by visible signs, and, as a fact, the worship paid by man to God is, and always has been, outward as well as inward, the outward form serving, not only to express, but also to awaken and to intensify the feelings of the heart.

And, just as men's feelings regarding other objects, when deep and shared by many, ordinarily seek and find a common mode of expression in which they publicly unite, so

[1] St. John, iv 24.

do we notice that the religious emotions of the human race have always found their expression in some public form of worship carried out in conformity with certain established rules. These rules, slowly elaborated with the divine worship in the Catholic Church, and reduced to a system harmonious in all its parts, constitute the science of Liturgy.

I.

Liturgy is preeminently,—we might almost say exclusively,—a sacerdotal science. It was the only form of knowledge the priests of pagan Greece and Rome were expected to possess. They taught no religious doctrines; the moral guidance of their fellow men was no part of their calling; their sole business was to carry out the established forms of the national cult. Nor was it much otherwise in the Jewish priesthood; for although the sons of Levi, because of their consecration to God and their familiarity with the rites of the temple, must have always enjoyed a certain authority in moral as well as in religious matters among their brethren, yet they do not seem to have received any formal, abiding mission as teachers and as guides. Their chief duty was to know thoroughly the elaborate prescriptions of the ritual law, to carry them out with accuracy, and, doubtless also, to watch their observance as they extended to and fashioned numberless details of the Hebrew daily life.

In the New Law the sacerdotal action became much broader, being primarily that of teachers and guides. "Go ye and teach." But it extends, as St. Paul says, "to all things that appertain to God," and in fact the sacerdotal character is more closely wedded to the sacrificial functions of the priest, and consequently to his liturgical duties, than to any other. It follows that, while needing knowledge of all kinds, there is a certain measure of liturgical knowledge which the priest can least of all dispense with. Indeed the whole action of the Church teaches him the importance which he should attach to the correct observance, and as a consequence, to the knowledge of her ritual. From the fullness with which God Himself vouchsafed to establish all the

particulars of the cult to be offered to Him by His chosen people, and the rigor with which He punished any deliberate departure from it, she learned from the beginning with what thoughtful and reverent care she had to order the forms of her own higher and purer worship ; and no lesson has she taken more to heart. After the purity of the faith and morals of her children, it may be said that in no other matter has she shown more earnest and constant concern than in what regards her religious rites. Every particular of the elaborate ceremonial which spreads itself out all the year round before the admiring gaze of the faithful, is her own work, inspired by her devotion, gradually unfolded by her wisdom, sanctioned and sustained by her sacred authority. Neither in public prayer nor in the administration of the sacraments is any room left for individual tastes or preferences. Each detail is accurately prescribed, each difficulty foreseen. At the altar especially, in the celebration of the Holy Mysteries, the priest is surrounded by directions on all sides and guided in every particular. Each movement of the body, of the head, of the hands, of the eyes, has its law. In an action so unspeakably solemn and sacred no room is left for what, if dependent on the judgment of each one, might easily become undignified and irreverent. The religious sense of a priest invariably shows itself in his close adherence to the prescribed rules. It is only the heretical spirit that has openly rebelled against them. Protestantism, as we know, was a revolt against the whole organization and outward life of the Church. Her sacramental rites were almost entirely thrust aside, with their underlying doctrines, by the first so called reformers ; and, in what they retained of them, the instructive and beautiful ceremonial of Christian ages gave way to a cold and lifeless ritual. It was in opposition to this that the Council of Trent formulated the 13th Canon of its 7th Session. "Si quis dixerit receptos et approbatos Ecclesiae Catholicae ritus in solemni Sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris pro libitu omitti, aut in novos alios per quemcumque Ecclesiarum pastorem mutari posse, anathema sit."

In view of securing still more effectively the unity and dignity of the Catholic Ceremonial, Sixtus V. soon after established the celebrated Congregation of Rites, to take cognizance of and solve the various difficulties constantly arising as to the true meaning of the established rules, and their proper adaptation to the varying conditions of persons, times and places. Nothing has contributed so much to sustain the harmony and beauty of Catholic worship during the last three hundred years as the unceasing labor of this Congregation. At the same time nothing could exhibit more forcibly the watchful interest of the church in all that concerns the externals of religion; nothing could show better her earnest desire, nay, her formal will, that her Ceremonial shall be maintained in its integrity.

It is in conformity with this spirit that the Saints have at all times exhibited so special a reverence for the established rites. St. Theresa was wont to say that she would lay down her life for the maintenance of a single rubric. St. Charles was known to wait for hours rather than dispense with something seemingly unimportant but prescribed by the Pontifical. Indeed, it is the natural instinct of all those who approach God with any real sense of their utter dependence on Him to conform as closely as possible to the order and manner of address which He is known to sanction. Rubrics are the etiquette of religion, and as those admitted to the presence of their sovereign dare not depart from the established ceremonial of court life, so those who enter into the august presence of the Divinity by religious homage feel it their first duty to conform to the rules by which such intercourse is regulated. The wisest among the pagans understood this. Of the great Roman general, Paulus Aemilius, Plutarch relates that, having been promoted to the sacred dignity of augur, he studied with extreme diligence the ancient religious rites of the Republic, and was scrupulously careful to avoid any addition, omission or change in them. In answer to those who deemed him too particular in regard to the smaller ceremonies, he was wont to say that he owed this exactness not

only to the gods, as a mark of reverence, but also to the State, since any departure from an order established by law or by custom could not but ultimately prove detrimental to the general good.

If, then, the laws of public worship are of such importance and if their observance principally concerns the clergy, it manifestly follows that a knowledge of them, varying in degree according to individual circumstances, is a necessary requisite in every priest.

But what concerns us most is to show of what kind that knowledge has to be, and in what manner it may best be secured.

II.

The science of Liturgy, like that of any other code of laws, presents two aspects; the one practical, the other speculative. As a practical or positive science, Liturgy lays down general rules and directs the application of them to cases of special complexity or difficulty. In its speculative aspect it undertakes to give the manifold reasons of all that is prescribed and practiced.

A priest needs to know something of both.

1. The practical side is what he requires most, inasmuch as it is the very law of his action. There are principles and rules of daily application with which, of course, he must be familiar. At the close of his ordination the consecrating bishop warns every young priest "to study diligently the whole order of the Mass, and to learn it from experienced priests before attempting to celebrate." The direction evidently holds good not only for the Holy Sacrifice, but for the administration of the sacraments, the recitation of the breviary, and for whatever else may form part of his ordinary duties. What he is officially called to do, he is bound to do correctly.

Besides what comes into daily use, there are ceremonies which a priest has to perform occasionally, sometimes without previous notice, and for which he has to hold himself ready. There are those which come round at stated in-

tervals, to be performed alone or with others; there are episcopal functions in which he may be called to take his part. For all these he has duly to fit himself.

Finally, there are more solemn and striking celebrations, performed only by those higher in dignity, and in which it can hardly be said that the ordinary priest has a share, such as ordinations, consecration of churches, etc., but which are witnessed by the faithful, referred to in books, and written of in newspapers. Regarding all such ceremonies, every priest is an authority to which any one may turn for correct information. It is only proper that he should be prepared to give it, or to know at least where it may be found.

2. But what men most seek for in regard to ecclesiastical rites, unusual or common, is their reason or meaning. True, the ceremonies of the Catholic Church possess a majesty and beauty which captivate the beholder, even when he fails to understand them. In Christian souls they awake most powerfully the sense of the divine, and often awe into silent reverence the thoughtless and unbelieving. Yet in many things they seem strange, even to the most devout, and all of them contain hidden treasures of instruction and edification by which priests and people may be equally benefited. To the words, the actions, the objects which enter into Catholic worship, there attaches a variety of senses, doctrinal, historical or mystical, understood only by those to whom they have been explained, or who have made them the object of careful personal study.

The doctrines of the Church, to begin with, are imbedded in her Liturgy. There is not an article of her faith that does not find a clear, striking and varied expression, not only in the creeds, which form part of the Liturgy, but in the prayers, the prefaces, the hymns, the antiphons which are said or sung in her public celebrations. And what the words express, the ceremonial actions illustrate and emphasize. The priest at the altar proclaims by his attitude and his every movement the greatness and holiness of the mysteries he celebrates. Each ceremony in the rite of baptism, each object employed, the cleansing water, the burning

light, the white garment, the sacred unction, the mystic salt, all tell of the wonderful change that is being invisibly yet really effected.

And, then, each prayer, each ceremony has its history. "Language," it has been happily said, "is fossil poetry." Liturgy, with no less truth, may be called fossil history. Its formulas, its rites, its elaborate rules and prescriptions, its numerous solemnities and celebrations, have all had their origin and growth and occasional fluctuations and changes. All together they recall the most interesting periods and features of past Christian ages. Every part of the Mass, almost every one of the ceremonies we daily witness in its celebration, the sacramental rites, the various benedictions, all are relics of bygone times, revealing them to us, while being at the same time fully intelligible only through their history.

And, finally, there is the symbolic, mystical meaning which pervades the whole ritual of the Church, and by which alone many of its features can be properly understood. The sacred vestments worn by priests at the altar, with their different colors and forms, the special insignia of the bishop, the altar itself, with its necessary requisites and its varying appendages, the whole church, in fact, its general form and salient features, its towers and bells, its recesses and shrines, its furniture and decorations, the lights, the incense, all are fraught with mystic meaning. They represent and recall the greatest facts and truths of religion; they give expression to what is most fundamental and deepest in the Christian life.

But it is only for those who have been taught their import; and, hence, the duty of priests in charge of souls to instruct their people in all these particulars. That this is the mind of the Church herself is apparent from C. VIII, Sess. XXII of the Council of Trent, prescribing that something of what is witnessed at the altar should be frequently explained to the faithful. We may add that no form of instruction is more eagerly sought for. With advancing civilization there is a growing need among Catholics of

every condition to know the meaning of all they see and the reason of what they are made to practice. Such explanations may be given in consecutive form or incidentally, as the occasion offers; but in whatever shape they come, they are always welcomed. The faithful never tire listening to the explanation, if only intelligently given, of what they witness and share in every day. They rejoice in it not only on their own account, but also because they are placed thereby in a position to repel the difficulties or to answer the inquiries of non-Catholics and unbelievers. Most of all, the priest himself is benefited by such knowledge. It awakens his attention to what in the rites he performs would otherwise pass unnoticed; it strengthens his faith; it deepens his reverence; it makes him share more abundantly the devotion of past ages and breathe more fully the spirit of the Church.

It now remains for us to see how such valuable knowledge may be reached, entertained and even expanded, in the ordinary conditions of the priesthood.

III.

The essentials of Liturgy have always been part of the practical training of aspirants in our seminaries. With each succeeding order opportunities come of themselves to exercise its functions in the sanctuary, and when the end of the preparation is near, the rubrics and ceremonies of the Mass are carefully taught, as also the manner of administering the sacraments, with the other more usual ceremonies. Besides this almost everywhere a regular course of Liturgy has become in these latter times an integrant element of Seminary studies. The programme varies considerably, some teachers embracing the whole subject, others confining themselves to a single section, or selecting what is most important in each; some dwelling chiefly on the positive or practical aspects of the science, whilst others devote themselves principally to the historical, the aesthetic, or the devotional points of view. In this way young priests go forth nowadays possessing, not only a competent knowledge of what is most

usual, but views and principles bearing on the whole science and preparing them for future studies.

These subsequent studies may be of two kinds.

(1) A revision of the elementary principles and rules; for unless frequently recalled, they are sure to be lost sight of or altered in some particulars. Few priests, for instance, are likely to observe the rubrics of the Mass in their integrity unless they have gone over them repeatedly in one shape or another, especially in the early days of their ministry. The "Rubricae generales" which occupy the first pages of every Missal are sufficient for the purpose. But a special manual, such as the Baltimore "Ceremonial," would be found much more interesting and more complete, offering directions not only for Low Mass, but for the solemn celebration of the Holy Mysteries and for the due keeping of festivals through the year.

(2) In connection with all this, as with the divine office, the administration of the sacraments, benedictions, processions, and the like, endless questions arise, some easily solved by those who have mastered the general principles, others intricate and perplexing which have long exercised the wits of rubricists or elicited decisions from the Congregation of Rites. Only specialists can be expected to dispose of such questions off-hand; yet any ordinary priest may have to deal with them in the course of his duty. To meet this need works have been written in which the great majority of such questions are examined and settled, and no priest should be without owning or having within reach one of these books. A great many have been published. The most popular and the most useful in this country are: O'Kane: *Notes on the Rubrics;* De Herdt: *Sacrae Liturgiae Praxis*, also his *Praxis Pontificalis;* Wapelhorst: *Compendium Sacrae Liturgiae;* Bishop Gabriels: *Quaestiones in Rubricas Missalis et Breviarii.* Many more of the same kind may be found in French, such as the manuals of Bernard, Lerosey, Levavasseur, etc., etc.

(3) The speculative study of Liturgy offers a still wider field and a richer literature. Those who wish to confine

themselves to what is most accessible will find most helpful such books as: *The History of the Mass* by Father O'Brien, the *De Sacrificio Missae*, of Benedict XIV; and, as covering the whole ground, and most suggestive in its views and its references, the Hungarian Liturgist, Kosma de Papi's book: *Liturgica sacra Catholica.* Nothing more would be needed to enable a busy priest to give a series of most useful and interesting talks on the rites of the Church to the faithful at large, or to special gatherings of Sunday-school teachers or sodalities. But if he would make his instructions still more valuable and more attractive, let him take up Martène: *De Antiquis Ecclesiae Ritibus*, or Cardinal Bona: *Rerum Liturgicarum Libri Duo*, or one who has largely availed himself of both, Catalani, in his excellent *Commentaries on the Ritual* and on the *Caeremoniale Episcoporum.* In French, Lebrun has been for the last two hundred years a standard authority on the historical side of the Mass. Dom Chardon in his *Histoire des Sacremens*, reprinted in Migne's *Cursus Completus Theologiae*, gives a most interesting account of the manner in which the sacraments were administered in the past, and especially in the early ages of the Church. In our own time Dom Guéranger, Abbot of Solesmes, has given a great impulse to Liturgical studies by his *Institutions Liturgiques* while his *Année Liturgique*, which we have in English, has placed the offices and solemnities of the Church all the year round within the reach of the pious laity.

Finally, several works have been published recently on the breviary which cannot fail to be of special interest to priests and clerics in Holy Orders. Among others we may mention *The Divine Office*, by Abbé Bacuez and *Histoire du Bréviaire*, by Abbé Batifol.

To conclude: the whole spirit of the Church on the general subject finds a fitting and adequate expression in the 5th Chapter of Sess. XXII of the Council of Trent. "Quum natura hominum ea sit, ut non facile queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater Ecclesia quosdam ritus instituit, ut mysticas benedictiones, lumina, thymiamata, vestes atque id genus

multa quo et majestas sacrificii commendaretur et mentes fidelium per haec visibilia religionis et pietatis signa ad rerum altissimarum . . . contemplationem excitarentur."

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FATHER GABRIEL RICHARD, MEMBER OF CONGRESS.

(SECOND PART.)

IN 1817 the University of Michigan was inaugurated. The Rev. John Monteith, a Presbyterian minister, was president and held seven professorships. The Rev. Gabriel Richard was vice-president and held six professorships. The two clergymen were the entire faculty. The salary of the vice-president was $18.75 per annum. On that income he had to imitate Virgil, the shepherd, who cultivated the Muses on a little oat meal. Four years later, however, the University was re-organized, and Father Richard, who was overwhelmed with labors and therefore unable to devote much time to the institution, but whose scholarship and administrative ability were so universally recognized as to make his connection with the school of great benefit to it, accepted the office of trustee.

In 1820 he was at Green Bay on a missionary expedition, the first priest there since 1745.

The next year Father Richard gave to another visitation of his parish. He spent three weeks at Mackinac. While there he persuaded the Indians to show him where Father Marquette was buried, erected on the spot a wooden cross on which, with his penknife, he cut this inscription: "Father J. Marquette died here 9th of May, 1675." On the following Sunday, after Mass, he with his congregation made a processional pilgrimage to the grave, where he pronounced a discourse.

From Mackinac Father Richard proceeded to the island missions, the Sault Ste. Marie, Chicago, St. Louis and Bardstown, Ky., where he assisted at the ordination of Father Badin, who accompanied him back to Detroit in the capacity of his assistant. At that time, so he wrote to Archbishop Marechal in 1822, there were 6,000 Catholic whites and a number of Catholic Indians scattered over Michigan and the other portion of the northwest that comprised his Vicariate, with only five churches or chapels, and only two priests—himself and Father Badin—to attend to all that multitude settled throughout all that region.

The Church of St. Anne was still a-building, and the fishing business was not always very profitable. Money was greatly needed. The election for a delegate of the Territory in Congress—the third it ever had—was about to be held. The enterprising missionary conceived the idea of getting elected and of giving his salary to the men working on the temple. The candidates, besides him, were Mr. John Biddle, the Register of the Land Office at Detroit and brother of Nicholas Biddle, President of the United States Bank; Mr. Austin Wing, ex-sheriff; Gen. John R. Williams, Mr. Whitney and Mr. McCloskey. The vote of the people stood: Richard, 444; Biddle, 421; Wing, 335; Whitney, 165; McCloskey, 164, and Williams, 51. The last named gentleman was a Catholic and a trustee of St. Anne's. He was so bitterly opposed to the candidacy of Father Richard, that he "electioneered" against his pastor, resigned his office in the parish, abandoned the practice of his religion, and never returned to the Church. His descendants, too, are Protestants, and they even deny that he ever was a Catholic.

Father Richard was declared elected, received his certificate, and went to Washington. When Congress convened in December, 1823, he appeared in the House of Representatives, presented his credentials, was sworn in and took his seat.

Three days later, a petition from Mr. John Biddle was presented to the House contesting the election of Gabriel Richard on the grounds that the latter was not a citizen of the

United States at the time of his election, and had not resided one year in the Territory, in the capacity of a citizen, previous to the election. The committee to whom the document was referred, reported that no statute required that a delegate should be a citizen and that, anyhow, Gabriel Richard, having come to this country to reside in 1792 and having made application for citizens' papers in June, 1823, was at the time of his election a citizen of the United States, possessed of all the constitutional and legal qualifications to render him eligible to a seat in Congress. Thereupon Mr. Biddle asked leave to withdraw his memorial of contest.

"His appearance in the House of Representatives," says the Rev. C. J. White, "created a sensation; his demeanor commanded great respect. He spoke but little, and that wisely, and did much for his constituents and the Union."

"The appropriations for roads, made at his instance, and other acts," declares Mr. Girardin, "attest the efficiency of his services in the national legislature. Through his exertions he succeeded in having appropriation bills passed for the opening of several roads which now lead into our beautiful city—such as the Fort Gratiot road, Pontiac road, Grand River road and the Chicago road—all of which will stand as a perpetual monument to his industry and zeal for his constituents."

When the House was considering the bill to authorize the surveying and opening of the road from Detroit to Chicago, Henry Clay, who was then Speaker, called on the Delegate from Michigan for a statement of his views on the measure, and Father Richard made a speech in which he said:

"Everybody knows that the contemplated road is of the greatest importance, not only to the Territory of Michigan but also to the general Government, and the consequence is that it ought to be made immediately. The road will connect the East of the Union with the West. The grand canal of New York will be completed next July. When the said canal is finished we consider Detroit in contact with New York.

"Last fall I was on Lake St. Clair, on board a vessel, built during the preceding winter, with a movable keel, ready and calculated to go down, through Lake Erie and the whole of the canal, to land at the Battery in New York.

"In relation to our military operations, the utility of a road across the peninsula of Michigan from Detroit to Chicago, is obvious. This road will afford a facility to transport munitions of war, provisions and troops, to Chicago, Green Bay, Prairie du Chien, St. Peter's River, etc. When our upper lakes are frozen, an easy communication will be constantly kept open in sleighs on the snow. Everybody knows that during the last war, for want of a proper road across the Black Swamp, our Government incurred an expenditure of ten or twelve millions of dollars, which would have been avoided by having a good road made in due time.

"Make this road now, when you have the full sovereignty over the Territory of Michigan, before it becomes an independent State, and you may easily anticipate how beneficial this road will be to your finances. There are more than 17,000,000 acres, of generally good and fertile land, in Michigan proper (without speaking of the 94,000,000 of acres in the North-west Territory). Without a road to go to these lands, they have no value. We are credibly informed that on our inland seas, I mean Lakes Erie, St. Clair, Huron and Michigan, no less than 150 vessels are plying up and down, on board of which whole families do come, sometimes with their wagons, horses, sheep and milk-cows, land at Detroit ready to go in search of good land to settle on it, and have their money ready to give to the Receiver of the Land Office. No road to go into that immense wilderness! What a disappointment! During about twelve months elapsed, more than $100,000 have been actually paid into the hands of the Receiver of Public Money in the Territory of Michigan for land purchased. How much more would have been paid if the proposed road had been made? We can learn from the Commissioner of the General Land Office that about ten surveyors have been employed in surveying public lands in the Territory of Michigan in

the interior between Detroit and Chicago, during the last winter. These lands will soon be advertised to be sold. If there is no road to come to them, who will purchase them? But let this road be made; let it be determined by this House that it shall be made; then you will have purchasers enough—they will come as a torrent from the Eastern States. It cannot be questioned that the land along the intended road will sell for two or three hundred per cent. more than it would if there were no such road; and so in nearly the same proportion the adjacent lands will be increased in price.

"If you ask me: What will this road cost? I beg leave to answer: It will cost nothing to the Government. I might say it will cost less than nothing. The half of the land along the road only, will, after the road is made, sell for a great deal more than the whole would, without the road. What an immense profit for our Treasury you can derive from the sale of this immense wilderness, which remains entirely unprofitable if you have no road to come to it!

"This road is, therefore, to be beneficial to your finances, your military operations, and to all parts of the Union as well as to Michigan itself, as it will afford all kinds of encouragement to the citizens of the Eastern States who wish to emigrate to the beautiful and fertile lands of the West." —(Congressional Debates, Vol. I, p. 374).

While in Washington, Father Richard exerted himself in behalf of the Indian tribes who belonged to his flock, and obtained government aid for the maintenance of schools among them.

About this time, too, on his return to Detroit in May, 1824, after the adjournment of Congress, Father Richard sent Father Badin to reside among the Red-Skins of his charge as their pastor. The latter remained among the tribes until relieved by Fathers Dejean and Bellamz. The next was sent, in 1826, to the Indians of Wisconsin, and went as far as Prairie du Chien where he restored the old mission establishment. In the following year Bishop Fenwick, of Cincinnati, under whose jurisdiction Detroit and its dependencies hap

come, made a visitation to that remote part of his diocese, and felt repaid for the hardship and perils of the journey by the evidences of the good work done by Father Badin among the aborigines. "The Indian tribes visited afforded him peculiar joy"; testifies John S. Shea; "morality and fervent piety prevailed among their people, where but a few years before they had been merged in ignorance, superstition, and debauchery; the heart of the Bishop was moved and he thanked God for the abundant blessings vouchsafed to the labors of the spiritual husbandman. 'The happiest days of my life,' said he, 'were those passed among the Ottawa and Pottowatamie Indians.'" Father Richard was delighted to learn of the success of his friend and associate among the savages in Wisconsin.

The Delegate of Michigan returned to Washington for the second session of the eighteenth Congress in December, 1824, and on the tenth of that month took part in the official reception accorded to Gen. Lafayette by the House of Representatives. The session ended on March 3, 1825, when Father Richard returned to Detroit.

Not long after his entry into public life, Father Richard received from the Rev. Prince Gallitzin a letter in which that apostolic missionary wrote: "When I heard of your election to Congress, I disapproved of it at once; but I have the honor to inform you that if you can manage to have a seat in Congress all your life, you will do more good for religion with your salary than many other missionaries will do with all their zeal and preaching."

Probably influenced by this letter, as well as by his desire still further to contribute to the glory of God and the honor of the Church in Detroit, by the erection of a handsome church, Father Richard determined to stand for re-election. The ballot took place on May 31, 1825. The other candidates were John Biddle and Austin E. Wing. On the face of the returns, the vote stood: Biddle, 739; Wing, 728, and Richard, 724. The priest was now opposed by the friends of Gen. Williams and by the supporters of the disgruntled trustees of the *Coté du Nord* congregation, two miles above St. Anne's

on the river, whose scandalous resistance to their pastor in the management of religious affairs had brought down an interdict on them from Bishop Flaget in 1817, the memory of which still rankled among the perverse among them.

The Returning Board, consisting of Woodbridge, Robert Abbott, and Charles Larned, threw out enough votes to make the result give Wing, 728 votes; Richard, 714 and Biddle, 689.

Father Richard protested against the action of the canvassers, which set aside all but 9 of the Sault Ste. Marie votes, because the others had not paid territorial tax, but did not throw out the votes cast for his opponents by similarly disqualified voters. If this had been done impartially, he would have won. He also offered proofs of intimidation of his supporters by election officers whereby he lost from 60 to 80 votes. But the Returning Board were against him and gave the certificate to their favorite, Mr. Wing.

Thereupon Father Richard turned to Congress for relief. He filed a notice of contest, in which he alleged that there was evident partiality exercised at the polls by some of the presiding officers of the elections who were friendly to the other candidates, whereby many were admitted to vote for them who were not legal voters; that the election was not fair and legal, as many of his friends who would have voted for him were driven from the polls by force; and that the canvassers erred in making the count they did, so as to give the certificate to Mr. Wing.

Father Richard also wrote to the Hon. John Sloan, under date of October 24, 1825, saying in part: "It is supposed that Major Biddle will go to contest the election. In my humble opinion, if all the affidavits presented to the canvassers are sent to Congress, the House will see more than is necessary to reject the whole election, and will order a new election. However, it is the pretty general opinion here that I ought to have the certificate, inasmuch that there is no doubt that I had the greatest number of legal votes (as Mr. Wing himself has told me); a witness has testified that I had lost sixty votes, in his opinion, in the poll held at Detroit,

only in consequence of the frauds, tricks and violence practiced on the day of election."

The Committee on Elections of the House of Representatives first reported that the Territorial canvassers had exceeded their powers, but that their action affected only the certificate and not the seat, and advised that two months be allowed the contestants to take testimony, etc. The report was tabled, then re-committed, and the committee next reported, without further investigation or action on the evidence in hand, that the sitting delegate be allowed to keep his seat. This report was passed on February 13, 1826, as such reports often are, without all the members voting on the question having full knowledge of the facts involved; and the political career of the great missionary came to a close.

The Church of St. Anne, to the building of which Father Richard had consecrated so much of his time and labor, was finally dedicated on Christmas, 1828. It was then one of the finest ecclesiastical edifices in the West. It had two large towers in front and rear and a large dome in the center. It dominated all other structures in the vicinity and was a conspicuous object in the approach to the city by land or water. It was enlarged many years since, and is still in use by the French-speaking Catholics of Detroit.

In 1830 Father Richard visited the Pottawatomie Indians on the banks of the St. Joseph River near the Indian border, and he had an affecting interview with Po-ke-gon, their chief. The brave supplicated the missionary in the most earnest manner to send the tribe a "black gown." His people, he said, prayed every morning and evening, men, women and children, and also fasted on Fridays and Saturdays, according to the traditions of their ancestors. "These," he continued, "are the prayers we have learned; see if I know them correctly." And falling on his knees and making the sign of the cross with great respect, he recited, without the slightest mistake, the Our Father, the Hail Mary, the Apostles' Creed and the Ten Commandments. These had been taught to his ancestors by Marquette in the seventeenth

century. Father Richard was visibly affected by this appeal and by the fidelity of the savages in treasuring the faith, and he promised to let them have the benefit of a comparatively regular visit of a priest, which promise he was able to keep by means of funds that he solicited from the Society for the Propagation of the Faith.

The Historical Society of Michigan invited Father Richard to deliver, on Feb. 28, 1832, their anniversary discourse, but his multiplied Lenten and Easter duties prevented him from accepting the invitation, although, as he said, he considered it "a duty in all good citizens to assist in preserving for the benefit of the society the facts of the early transactions which have taken place in our Territory."

Detroit was first under the episcopal authority of Quebec, next of Baltimore, then of Bardstown, and later of Cincinnati. When Bishop Fenwick, of the last-named See, became satisfied that Michigan should be formed into a diocese of its own, he and other bishops recommended the project to Rome and named Father Richard as most worthy to wear the new miter. But the Propaganda replied that the suggestion was inopportune, although "Father Richard was known at Rome; his zeal, piety and labors were held in high esteem at the Roman Court, and they felt sure he would do honor to the position." He was involved at that time in a law suit that was the result of the discharge of a clear case of official duty on his part, but the decision of the court went against him and besides suffering fine and imprisonment he was placed "on the limits." This was thought to be contrary to the dignity of a bishop. However, as soon as that obstacle should be removed, the Holy See intimated that the new throne would be set up in Detroit. Then afterward Father Richard was regarded almost as consecrated, and in the sketch of him in the *Democratic Free Press*, already referred to, as furnished by his companion, Father Badin, his death is said to have left the Church to "mourn the loss of one of her most learned Bishops." Farrand's "History of the Ministers of Michigan" likewise speaks of him as "the Catholic Bishop of Michigan." According to popular belief

he was a Bishop *in petto*, who only waited for a suitable time to have his appointment preconized.

Having lived like a hero of the cross, he was to die like a good shepherd, a martyr to his charity. In 1832 the Asiatic cholera swept over the country. When it struck Detroit it carried off almost half the population. In the midst of the awful plague Father Richard, then in his 65th year, went about day and night, consoling and advising the sick, shriving and anointing the dying, and burying the dead. Although thousands fled in fright, he had no thought of seeking a place of safety. He had no fear of the disease, said Father Badin, but he wore himself out in attending its victims. Finally he was himself attacked. But for three months after he showed symptoms of the malady he kept on his feet, going about among the stricken, making no complaint, and doing the work of a dozen. At last he grew so weak that he could no longer stand. Then he was prevailed on to take to his bed. When the news spread that Father Richard was ill, his house was thronged with people of all creeds and classes inquiring about his condition. As soon as it was evident that he could not survive, he was informed of his condition and expressed his willingness to die. He asked for the last Sacraments, and then, repeating the words of holy Simeon, "Now, O Lord, dost Thou dismiss Thy servant according to Thy word in peace," he fell asleep in Christ. He died on September 13, 1832.

His remains are interred under the steps of the altar of St. Anne's Church in Detroit.

His portrait appears in Sheldon's "History of Michigan," and in Shea's "Life and Times of Archbishop Carroll;" also in a memorial window in St. Anne's Church.

A statue of him, together with stone effigies of three illustrious leaders of exploration and civilization in the West —James Marquette, Robert de la Salle and Antoine de la Mothe Cadillas—stands covered in a niche in the façade of the City Hall in Detroit, placed there as a tribute of admiration and respect by a public-spirited Protestant citizen, Mr.

Bela Hubbard, author of "Early Colonization of Detroit," and other historical essays.

Judge Cooley, in his "History of Michigan," says of him: "Father Richard, a faithful and devoted pastor, did what he found it in his power to restore or convert the people[1] to Christianity and to moral and decent lives. He would have been a man of mark in almost any community and at any time. He was a plain man, simple in all his habits. . . . He served one term as a delegate to the satisfaction of the people. Some of the Catholics led the opposition which defeated him. But he turned patiently and without complaint to his more legitimate work, to which he devoted himself with unwearied assiduity, when he fell a victim to the cholera, dying full of years and grateful for the long life of labor and usefulness which had been accorded him."

He was a credit to the Church, an honor to the country of his adoption, and an ornament to the city in which for forty years he made his home.

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TITULUS ORDINATIONIS.

(CONTINUED.)

IN a preceding article we discussed the "title of ordination" in the ordinary acception of the term, that is to say, as defined by the canons and spirit of the Church. But there is another kind of "titulus ordinationis" which in this connection deserves our attention.

The development of the monastic life as a recognized part of Christian society, soon raised the question as to the "titulus" under which members of the religious orders who had made the vow of absolute poverty were to be ordained.

1 Of Detroit.

A religious was not only prevented from acquiring individual possessions, but he was also subject to a special obedience to the head of his order, in virtue of which he might at any time be removed from office if his religious superior deemed it advantageous to the spiritual well-being of the community. What guarantee had the priest who was bound by the double vow of poverty and obedience, that he would be protected from that humiliating condition of seeking a livelihood in employments unbecoming the anointed minister of the altar, a state of things which the canons of the Church were expressly designed to prevent?

The fact is that the legislation of the Church provides against this contingency by establishing what is called the "*titulus paupertatis*," or the title of religious profession. "Religious poverty," says Reiffenstuel, "deserves to be compared to riches; for, if rightly observed, it makes us heirs to the kingdom of heaven."[1]

It is evident that those only who have made a definite and irrevocable profession of the religious vows ought to be ordained to this title; for, otherwise, the exception would be groundless, and the intention of the Church frustrated, by opening the way to numberless abuses. S. Pius V., instructing religious Superiors on this subject, forbade them to present for ordination clerics who, though living in religious houses and subject to their rules, had not made the perpetual vow of remaining there all their lives.[2] This rule, however, has not always been sufficiently observed, and it was subsequently found necessary to issue several pontifical documents to enforce it. We may cite the Encyclical letters of the S. Congregation *Super Statu Regularium*, "Neminem

1 Siquidem, religiosi professi, utpote propter Christum omnia sua relinquentes, nihilque in hoc mundo possidentes, ordinantur titulo paupertatis. . . . Etenim, paupertas voluntaria quam vovent religiosi . . . tenet vicem tituli beneficialis, cum ipsis monasterium de alimentis providere tenetur; imo, et pro opibus computatur, nam, bene custodita . . . paupertas . . . haeredes et reges regni coelorum instituit . . . .—*Reiffenstuel* ad tit. xi, lib. I, Decret. n. 73.

2 *Const.* "Romanus Pontifex," Oct. 14, 1568, *Magn. Bull.* II, p. 290, § 1, 3.

latet," dated March 19, 1857, and the Constitution of Pope Pius IX, "Ad universalis Ecclesiae regimen," issued February 7, 1862, according to which it is absolutely forbidden to present for ordination, "titulo paupertatis," any subject who has not pronounced his solemn vows. The Sacred Congregation of the Propaganda, under date of April 27, 1871, writes: "Paupertatis vero titulus, in religiosa professione est positus, vi cujus, qui solemnia vota in probata religione emiserunt, vel ex redditibus bonorum, si quae ipsamet religio possideat, vel ex piis fidelium largitionibus, omnia communia habent, quorum ad vitam alendam indigent."

There are, however, some important exceptions to this rule which requires the making of final or "solemn" vows in order to obtain ordination under the "titulus paupertatis." By a Constitution of Pope Gregory XIII., entitled "Ascendente Domino,"[1] the Fathers of the Society of Jesus were permitted to receive sacred orders after making their simple vows, a privilege which was likewise granted to several other Congregations. Thus the Redemptorist Fathers obtained it from Leo XII. in the year 1828;[2] and, in the document which granted the privilege, we find the words "*mensae communis*" used with a determinate signification, which indicates that in the case of religious belonging to societies in which the vows were not solemn or perpetual, this new title of *mensae communis* was to take the place of the title of poverty: "Attribuimus," says the Sovereign Pontiff, "quo, tametsi non vota solemnia, sed solum vota simplicia cum juramento perseverantiae in ea nuncupentur, superior generalis pro tempore alumnos suos vel ob eorum inopiam, vel alias ab causas, *titulo mensae communis*, sacris ordinibus initiandos offerre, atque his in casibus litteras dimissoriales concedere idem per se possit et valeat." The priests of the Congregation of the Mission and of other religious societies of more recent institution have likewise asked for the same

1 May 25, 1584. *Magn. Bull.* II, p. 508.—Cf. et. *Const. Gregorii XIV*, "Ecclesiae Catholicae," 28 Junii, 1595, § 26. *Magn. Bull.* II, 769.

2 *Const.* "Inter religiosos," March 11, 1828. *Bull. Rom.* cont. xvii, 343.

facilities; and, under the title of *common life*, as it is designated in canon law, they enjoy the advantages of the ancient "title of poverty." In the passage above referred to, the Congregation of the Propaganda describes this title in the following words: "Quem vero vocant *communis mensae titulus*, eos clericos attingit, qui religiosorum more in communi vitae disciplina degentes, aut nulla nuncupant vota, aut simplicia tantum, proindeque, e domo religiosa exire aut demitti, atque ad saeculum redire permittuntur."

This application of the "titulus paupertatis" shows that the Church knows how to guard the principles of her legislation whilst she adapts her discipline to the daily needs of the human society in which she exercises her ministry. Monasteries have ceased long ago to be what they were originally. Men of prayer who, for the sake of devoting themselves to meditation, had fled into deserts and into the silent cloisters, realized that souls were being lost for the want of religious succor. Little by little they left their solitude to preach and console those around them; and by assuming the sacerdotal dignity often sought to extend their field of usefulness. To meet the requirement of a life in which were observed the evangelical counsels united to the active ministry for the salvation of souls, new Orders came to be founded which were more especially adapted for such kind of apostolic labor. The want of a fixed revenue from existing benefices was supplied by alms placed in the management of a wise and prudent administration. Thus a permanent shelter was secured for the soldiers of Christ where they might rest when no longer able to battle, and where, at the *mensa communis*, they might eat their bread in peace, whilst encouraging and training a younger generation to take their places as preachers and missionaries.

But, notwithstanding the clear and explicit laws upon which rest the various forms of religious organization and the conditions of admission to the "titulus paupertatis" or the "mensa communis," it sometimes happened that a person having been ordained upon the one or other of these titles left the community which he had joined, and felt himself

compelled to return to the diocese to which he originally belonged, unless some other bishop were disposed to adopt him. This condition of things often forced bishops to take upon themselves the responsibility of providing a livelihood in the ecclesiastical sphere for persons having no right to such title, and who were for many reasons of very little or no use to the diocese. It was, therefore, necessary to reduce as much as possible the occurrence of such cases. With this end in view, the Congregation of Bishops and Regulars, by decree of November 4, 1892, renewed the formal prohibition against superiors of Religious Orders presenting for ordination candidates who had not pronounced their *perpetual* simple vows. In those religious institutes which admitted a candidate to perpetual vows only after a considerable period of probation, the ordination of a member to the priesthood was not to take place until he had lived in the Congregation at least three years from the time when he made his temporary vows. These regulations revoked indults, privileges, favors of all kinds, even those which were found in Constitutions previously approved by pontifical authority. So determined has been the attitude of the Holy See on this subject, that if, in the aforementioned condition, a deviation from the general ruling were required, the dispensation would be given rather from pronouncing the perpetual vows before the usual time, than from the right of ordination under the *titulus mensae communis*. We see from this that the religious institute which expels a member who is an ordained priest,[1] or permits him to leave after having obtained the required dispensation,[2] assumes a serious obligation; for as long as the priest has not obtained an ecclesiastical income or a legally constituted patrimony,

1 *S Cong. E. E. et R. R.* Decret. Nov. 4, 1892, (de expulsis et dimissis) . . . perpetuo suspensi maneant, donec a Sancta Sede alio modo eis consulatur: ac praeterea episcopum benevolum recepturum invenerint, et de ecclesiastico patrimonio sibi providerint.

2 *Ibid.* (*de dispensatis*) ". . . donec episcopum benevolum recepturum invenerint, et de ecclesiastico patrimonio sibi providerint; secus, suspensi remaneant ab exercitio susceptorum ordinum."

the religious community to which he belonged is bound to support him, although he is in the meantime prevented from exercising his faculties and is, therefore, practically suspended.

The *titulus paupertatis*, whose transformation we have just described, may be called the primordial *titulus* in the same sense as the *titulus beneficii*. Both these tituli are equally ancient, and they have been recognized by canonists as of equal force. There are, however, other *tituli ordinationis* of a later date in the legislation of the Church, and we propose briefly to explain their origin and development, before we examine the present condition of ecclesiastical discipline under this head.

It is interesting to note the influence which the use of a single word may exercise upon the formation of legislative enactments. It was clearly understood at all times that, except in the case of regulars, only a cleric who possessed a sufficient benefice could be raised to the priesthood. Let us suppose that a bishop disregarded the prohibition and ordained a priest without a specified title. The omission of the title would not, of course, invalidate the ordination as a sacrament. Accordingly, justice would demand that the bishop who ordained a priest without a title and despite the express prohibition of the canonical law, should bear the responsibility of his wanton action. In other words, the bishop would be bound to provide for the wants of the ordained. Indeed, this was exactly what Pope Alexander III and the Fathers of the Lateran Council held. As a matter of fact, it happened that bishops did occasionally ordain clerics without a title. The surest way to remedy the evil was to compel such bishops to furnish, out of their own resources, the necessary income which they had neglected previously to exact from the candidates for ordination. This theory, however, was not to be pushed to extremes, for sometimes it happened that a deacon or priest ordained without a title, subsequently acquired or inherited property which afforded him ample means of support. In such cases the bishop would be freed from an obligation otherwise incum-

bent on him[1]. "Episcopus, si aliquem sine certo titulo de quo necessaria vitae percipiat, etc. . . ordinaverit . . . necessaria subministret . . . nisi talis ordinatus, de sua vel paterna haereditate subsidium vitae possit habere . . .[2]" Although the meaning of this last clause is sufficiently clear,[3] yet it gave rise to a new legal interpretation from which issued new *tituli ordinationis* not, indeed, strictly ecclesiastical but, nevertheless, practically recognized by the Church. It is well known that since the thirteenth century the revenues of a patrimony were considered as sufficient, in cases where a benefice was lacking, as a title for ordination. And there can be no doubt that such a title is perfectly legitimate when the love of religion and zeal for souls are the main motives which urge a candidate to enter the priesthood. But it is not always so, and the history of the past teaches that in many cases it was quite the contrary. To those who possessed wealth and influence, the priesthood was comparatively easy of access, and it often gave them an opportunity of increasing both their revenues and their influence. Those who were actually poor sometimes pretended nominal revenues, or made use of fictitious titles, in order that they might be admitted to the ranks of the clergy and thus pave the way to honors and gain. Thus it sometimes happened that persons utterly devoid of talent, whom a bishop would scarcely have thought of ordaining, managed, under some pretext or other, to be admitted to the priesthood, only to

1. "Cum diaconus et presbyter sine titulo ordinatus re familari non carebat, justae erant causae non urgendi ad ejus sustentationem episcopi." Thomassin, *vetus et Nov. Disc.* P. II lib. I cap. ix, p 48.

2. Cap. "Episcopus" 4, *de Praebendis*, tit. v, lib III Decret.

3 "Sat manifestum est," says *Van Espen*, (*ius Eccles. Univ.*, P II, tit. ix, n viii), Concilium Lateranense hoc suo decreto nequaquam voluisse pristinam et tot canonibus stabilitam disciplinam de non ordinandis presbyteris aut diaconis *sine titulis*, id est, sine *adscriptione certae ecclesiae*, revocare aut immutare; sed dumtaxat poenam decernere in episcopos sine titulo ordinantes: nimirum quod ipsi tenerentur hujusmodi clerico tamdiu necessaria subministrare, donec in aliqua ecclesia convenientia stipendia militiae clericalis assignet . . ."

become its disgrace by their ignorance or immoral lives.[1] The Council of Trent wished to put an end to these excuses[2]. At the time of the so-called Reformation, the Church was in various places overburdened with priests, whose number far exceeded the needs of the people. Some bishops thought it advisable, therefore, to make a rule according to which the number of the clergy in each diocese should be restricted to the number of actual benefices. This, it was thought, would greatly contribute to the efficiency of the priesthood. But as there were many districts also where benefices did not exist or at least were insufficient, it would have been unwise to carry out the proposition in general, since it would have necessarily deprived the people of localities without benefices, of the means of priestly guidance and the consolations of religion. The Council, therefore, did not insist upon reducing the number of the clergy. But, without entirely suppressing the *titulus patrimonii*, it permitted each bishop to use his discretion, and to ordain to this title those ecclesiastics whom he considered necessary, or at least useful, to the interests of religion in his diocese.[3] "Statuit sancta Synodus ne quis deinceps clericus saecularis, quamvis alias sit idoneus . . . ad sacros ordines promoveatur, nisi prius legitime constet eum beneficium ecclesiasticum quod sibi ad victum honeste sufficiat, pacifice possidere . . . *Patrimonium* vero vel pensionem obtinentes, ordinari posthac non possint, *nisi illi* quos episcopus judicaverit assumendos pro necessitate vel commoditate ecclesiarum suarum . . ."[4] In this way the Council eliminated the idea which had gradually gained ground, namely that the *titulus patrimonii* and the *titulus beneficii* were identical.

But even this distinction eventually lost the force of law; for bishops did not always use sufficient discretion in ordaining clerics to the *titulus patrimonii*, and thus the old abuses

1. Cf. *Thomassin*, op. cit. Part II, lib. I, cap. ix.
2. *Conc. Trid.* sess. xxi de Ref. cap. 2.
3. Cf. *Pallavicino: Istoria del Concilio di Trento*, lib. xvii, cap. ix, p. 589.
4. *Conc. Trid.* sess. xxi *de Ref.* cap. 2.

revived in time. Pope Innocent XI, in consequence, ordered the S. Congregation of the Council to formulate a decree enjoining upon all Ordinaries the strict observance of the law laid down by the Council.[1]

We must here say a word as to the modern sense of the term "patrimony," as used in canonical language. The Church exacts that the income of a cleric ordained to the priesthood be certain, and that he possess it in his own right. From this we gather that it matters not whether the patrimony consist in paternal property, or not. Any inheritance or donation which gives the ecclesiastic a just title to certain possessions sufficient for his maintenance, would constitute a *patrimonium*.[2] The patrimony which is to furnish the necessary income must be derived from real estate. Personal property which might pass from one party to another without any formality, does not satisfy the requirements of the Council.[3] It is scarcely necessary to add that the estates must be free from mortgages which would render its income unavailable for the purpose of a permanent maintenance.[4]

Accordingly the definition of the *titulus patrimonii* commonly given by authors is clear: "Titulus consistens in bonis certis, stabilibus et frugiferis, aliunde ab Ecclesia provenientibus, quae ad clerici sustentationem congruam sufficientes ab episcopo censentur." Evidently the two terms *beneficii* and *patrimonii* cannot be considered as identical in a juridical sense.[5]

1. "Deinde, per hasce circulares litteras, episcopis omnibus Sanctissimum Tridentini decretum in memoriam reduci mandavit, quatenus omnes illud sancte custodiant, sciantque non aliter ordinandum ad titulum patrimonii (vel pensionis) nisi cum Ecclesiae necessitas vel commoditas id exigat, qua in re prudens episcopi timoratumque judicium versari debebit." *Litt. encycl. S. C. Conc.* die 13 Maii an. 1579.

2. Barbosa: *De Officio Episcopi*, P. II, p. 284, n. 52.

3. *Ibid.* n. 55.

4. *Ibid.*

5. "Animadvertendum est patrimonium . . . non esse titulum beneficialem sed simpliciter fungi vice ipsius tituli in ea parte, ut inde submoveatur periculum mendicitatis in clerico, stetque loco tituli donec ordinatus beneficium, et sic verum titulum, obtineat." Lotterius *de re beneficiaria* lib. I qu. II, n. 24.

As various local and political conditions in European countries made it at times impossible to confer the *titulus beneficii* where a patrimony was wanting, efforts were made to devise means of replacing this title. One of the most noteworthy is that which was attempted by a Belgian bishop, about the middle of the present century. He thought of constituting a *titulus quasi-patrimonii*, by a system according to which each candidate presenting himself for ordination was to deposit the sum of two hundred francs ($40) for the creation of a common fund, the interest of which would be reserved for the support of the clergy, in case of superannuation or infirmity. This system is generally known as "Les Caisses de Retraites," although it is regulated in different ways to suit the various localities in which it has been established. The Bishop of Bruges thus sought to ensure to his priests the interest of their first deposit, which he considered as a *quasi-patrimonium* or an income sufficient for their maintenance in time of need. Despite the ingeniousness of this project, the Holy See did not admit it as a legitimate *titulus ordinationis*, although it was in no wise disapproved. Certain questions relative to the subject were proposed to the S. Congregation of the Council, as follows: "1°. An approbanda sit haec forma tituli clericalis quae *quasi-patrimonium* dici poterit, adeoque, episcopo indultum sit concedendum, promovendi clericos ad sacros ordines absque legitimo nec sufficienti titulo, ita ut sit approbanda institutio novi hujus ordinationis tituli, et, quatenus affirmative; 2°. An permittenda sit insertio ejus novae formae tituli in futura aliqua editione Pontificalis Romani?" Under date of August 24, 1850, the Congregation answered: "Ad primum, *negative* et providebitur in casibus particularibus. Ad secundum, *provisum* in primo."

New appeals were sent to Rome from the same diocese, and the S. Congregation of Bishops and Regulars, without giving a decision of a general character, contented itself with granting to the Ordinary a dispensation for a certain number of clerics. The fact, however, that only a dispensation was allowed clearly indicates that the Holy See wished to

preserve the decree of the Council of Trent in all its integrity.[1]

What we have said regarding *patrimonium* might, almost without exception, be applied to another title, that of the so-called *titulus pensionis.* The only real difference between the two is in the nature of the property or fund which insures to the cleric his income. In the case of the *pensio*, the revenues are derived from an endowment. In this country we have little or no use for this form of *titulus*, and we should pass it over if it were not that we meet with the term so often in the past history of the Church, to the correct understanding of which a knowledge of this form of "title" greatly helps.

The *Pensio* was obtained either from church property, or from possessions which originally belonged to lay persons. This gave rise to the distinction commonly found among authors between the *pensio ecclesiastica* and the *pensio laica.* When the *pensio ecclesiastica* was made up of the revenues of a diocese, and perpetually established by its bishop, it became a real *titulus beneficii.* The *pensio laica* was simply reckoned as a patrimony,[2] and it was the duty of the bishop to determine, according to the custom of the place, what amount of annual income was necessary for the founding of a *titulus*, in case some lay person desired to establish such.

Besides the *tituli* mentioned thus far, there are a number of others under different names, although the differences are often very slight. On the whole, it would appear that the present tendency is to reduce the various titles more and more.

It is clear that in many localities the idea of *titulus beneficii* is impracticable. The same may be said of the *titulus patri-*

1 Resp. diei 14 Martii 1860: "... ut cum aliis centum clericis a titulo sacrae ordinationis dispensare valeat, ita tamen, ut eos curet de aliquo beneficio vel ecclesiastico officio providere, vel saltem, meliori quo potuerit modo, ad mentem S. Tridentini concilii, eorum sustentationi consulere, ne, cum ordinis dedecore, mendicare teneantur."

2 *Gasparri: Tractatus Canon. de Sacra Ordinatione.* I, p. 390, n. 593.

monii and that of the twofold *pensio.* In the United States, especially, priests are often ordained without any of the foregoing *tituli.* The Holy See, by sanctioning this proceeding, implicitly recognized a condition of things which was the result of necessity. Nor was it a condition quite new in the history of the Church, for it brought back the practice of ordaining ecclesiastics " in servitium Ecclesiae " in the same manner as it ordained the priests of old who were destined to be companions of the bishop in his *presbyterium.* They assisted him in his many labors, performed various functions, and, in return, received a recompense sufficient for their proper sustenance. Should they by sickness or old age become incapable of performing their duties, the bishop, in virtue of a contract at least implicite, was still bound to provide for them.

The Fathers of the late Vatican Council, in treating of this point, took into consideration the existing state of affairs in various countries. Whilst desirous to maintain the old law, they felt that its practical application, under the new conditions of society, necessarily involved its partial violation, despite the good will of all to observe it. For this reason, the following *Propositum* was subjected to the consideration of the Council : " Quia bonis suis temporalibus Ecclesia multis in locis misere spoliata existit, unde fit ut beneficia pro titulo sacrae ordinationis plerumque deficiant, et saepe etiam alius deest sacris canonibus probatus titulus quo caveatur ne qui divino ministerio adscripti sunt cum ordinis dedecore mendicare aut sordidum aliquem questum exercere cogantur ; idcirco, ecclesiasticas hac super re sanctiones temperare, et *ad praesentes rerum ac temporum circumstantias accommodare necesse ducimus.* Itaque, sacro approbante Concilio, decernimus, ut in quibus dioecesibus neque sufficiens beneficiorum aut pensionum ecclesiasticorum numerus est, neque patrimonii titulus constitui potest, liceat episcopis eos quos pro necessitate vel commoditate ecclesiarum suarum assumere judicaverint ordinare titulo patromonii prudenti ipsorum judicio congrui et majori qua fieri potest securitate constituendi ; et, si nec ita patrimonium haberi possit, eos-

dem episcopi ordinent *titulo servitii* suae Dioecesis vel Ecclesiae, et de ecclesiastico officio provideant, quo decenter sustineri valeant. Curent autem episcopi, sive per oblationes fidelium quorum erga Ecclesiam pietas eum in finem excitanda erit, sive per alia pro locorum opportunitate comparanda subsidia id efficere, ut et is habeatur sacrorum ministrorum numerus, quem Dei cultus ac fidelium cura postulat, et eorum qui indigent inopia sublevari queat."

Although no immediate action was taken upon this proposition, the *titulus mensae episcopalis*, or better still, *ad servitium Ecclesiae*, has been practically recognized; for the dispensations granted by Rome to ordain without a *titulus* do not exempt the bishops from supporting their priests when weighed down by old age or infirmity. The ecclesiastics who are raised to Holy Orders without a *titulus* are ordained, as it were, *titulo patrimonii* of their diocese; and it is but right that the Church in which they have labored and toiled should provide for them, when they become disabled. Of course, the bishop is likely to be released from the strict obligation of providing for a priest where the latter has a suitable income of his own, and is fully able to live in a becoming manner.[1] Hence it is clear that those ordinations called "*sine titulo*" and which occur, lawfully indeed, in many countries of Europe, can in all truth be compared to the ordinations *titulo missionis*, as they exist in this country. If we examine closely the *titulus missionis* as we find it in our American dioceses, it will be found to be nothing else than the titulus *ad servitium Ecclesiae* which the Vatican Fathers had desired to legally constitute, with the exception of certain supererogatory duties of which we shall speak directly.

1 *Cajetanus Veranus, Juris Canonici Univ. Commentarius paratitularis* I, xi p. 360: "Tunc censetur ordinatus ad titulum patrimonii ejusdem ecclesiae: eo quia, ratione ordinationis censetur assumi ad haereditatem Christi, ut dicitur in c. *cum secundum* 'de Praebendis.' Secus, quando habet de proprio, censetur ordinari ad titulum proprii patrimonii, et cum ordinatio innitatur titulo, tunc non sinit insurgere jus ad commune patrimonium Ecclesiae, quia semper censetur ordinatio facta cum pacto saltem tacito, ut ordinatus obliget proprium patrimonium ad sui sustentationem, si illud habeat"

That title is in all respects similar to the one which we may assume to have existed in the first ages of the Church, and it will in all probability have a very strong hold on the canonical legislation of the future.

But let us explain our *titulus missionis* as we find it to-day.

In 1579, Gregory XIII by a Pontifical Bull granted to the English College at Rome a series of privileges suited to the particular condition of its students: "Eisdem alumnis, ut, de licentia protectoris ac dicti collegii rectoris consensu, et examine praecedente . . . etiam absque suorum Ordinariorum literis dimissorialibus, *ac sine aliquo beneficii vel patrimonii titulo* . . . ad omnes, etiam sacros et presbyteratus ordines promoveri . . . libere et licite valeant, indulgemus . . . "[1] It is easy to perceive that ecclesiastics who have voluntarily exiled themselves, and whose ministry would subject them to untold hardships and probable martyrdom, could not always look to a patrimony or benefice for their support. Hence the Pope did not hesitate to set aside the general law, feeling assured that the charity of the faithful, in any part of the world, would supply these apostles in the vineyard of Christ with sufficient means of support. For similar reasons, the German-Hungarian College obtained like privileges[2], by a Bull dated April 1, 1584; shortly after, the Maronite[3] and Scotch Colleges received the same exemptions from Pope Clement VIII.[4] When the College of the Propaganda was founded, Pope Urban VIII extended the above privileges to all its future students.[5] "Congregationis alumnis et convictoribus, *et aliis qui quoquo modo* ad instantiam ejusdem congregationis impresentiarum *Romae vel alibi* educantur, et in futurum educabuntur, etiam sine titulo beneficii ecclesiastici aut patrimonii sed *ad titulum*

1 *M. Bull.* II 459 Ad annum 1579, 23 Apr. §13.

2 *Theiner.* Die geistlichen Bildungsanstaltem. (Mainz 1835, p. 415)

3 *Magn. Bull* II, 511.

4 *Theiner*, p. 131.

5 *Bullarium S. C. de P. F.* Breve pro ordinatione alumnorum. 18 Maii 1638. 1, p. 91.

tantum missionis . . . ad sacros et presbyteratus etiam ordines . . . promovere . . . concedimus." Thus a new term came into use and was accepted by canonists, to designate the claim "ad honestam sustentationem."

In those countries, therefore, where the ancient and traditional law regarding the *titulus ordinationis* has never obtained, and over which the S. Congregation of the Propaganda has jurisdiction, the *titulus missionis* is applied to all ecclesiastics who consecrate themselves to the care of souls.[1] But, owing to the exceptional character of this *titulus*, a special Indult from the Holy See is required before bishops can apply it to their clergy. By the eleventh article of the Facultates Extraord. C., this privilege has been granted to American prelates "ad decennium."[2] In choosing this *titulus*, the ecclesiastic promoted to major orders accepts the obligation of consecrating his whole life to missionary labors,[3] whilst, on the other hand, the Congregation of the Propaganda, the diocese, or the apostolic vicariate which receives his services is in turn bound to provide for his support, either by assigning him a mission, or by otherwise supplying his wants, in case of his incapacity to perform any fixed office.[4] It appears from this, that the *titulus missionis*, especially as it exists in our dioceses, is somewhat similar to the *titulus* "*mensae episcopalis*" or to the *titulus* "*servitii Ecclesiae*," which, as we have seen, are likewise the result of Indults granted to the bishops of France. But

1 "In locis missionis, in quibus ea est rerum conditio, ut commune Ecclesiae jus circa ea quae ad praerequisitum pro sacra Ordinatione titulum spectant, servari adamussim nequeant." Instr. S. C. de P. F. *de titulo ordinationis.* Apr. 1871, n. 6.

2 "Promovendi clericos sibi subditos ad subdiaconatum, aliosque ordines majores usque ad presbyteratum inclusive, titulo missionis, praestito tamen ab eisdem clericis juramento, antequam subdiaconi ordinentur, quo spondeant, ad instar Pontificiorum alumnorum, suae dioecesi vel missioni se esse perpetuo inservituros."

3 Instr. S C. de Prop. Fide, n. 8.

4 "Qui *titulo missionis* ordinati sunt, ex apostolico ministerio in missione cui fuerunt addicti, ad victum necessaria consequuntur." PUTZER, *Commentarium* etc. p. 327.

the secular priest of the United States and other missionary countries, ordained *titulo missionis*, binds himself under oath to enter no order, congregation or religious institution, without special authorization from the Holy See. He is obliged to remain in the diocese, vicariate or mission for which he was ordained and in which he is stationed, and he remains subject to the authority of the ordinary of that place. If he wishes to enter another diocese, he must first obtain permission from Rome. The bishop himself is not at liberty to free him from his oath.[1] This obligation, hitherto deemed as strictly binding, has been recently mitigated. The bishop of Clifford in England sought and obtained from the Holy See the privilege of allowing, without special recourse to Rome, a priest to pass from one diocese to another within the same ecclesiastical province. This concession was made on August 18, 1885. On November 30th of the same year, Cardinal Gibbons obtained the same privilege for the United States.[2]

The Instruction of 1871, which lays down the following principle :[3] "Qui titulo certae alicujus missionis, ad ecclesiacticos ordines ascenderunt, ubi missionarii officium dimiserint, procul dubio suum amittunt titulum, ac de alio sibi providere debent ; si vero alterius missionis servitio deputentur, ut hujus missionis titulum assumant, nova opus erit S. Sedis concessione, *neque enim eis suffragetur facultas*, si quam obtinuerit ejus missionis ordinarius, memorato titulo clericos ordinandi." From this it appears that the bishop of the diocese to which a cleric is transferred, as well as the bishop from whose diocese he comes, have the faculty of ordaining under the *titulus missionis*, without however being at liberty, according to the tenor of the Pontifical law, to change the *titulus* before having obtained the sanction of the Holy See. The last Council of Baltimore shows very clearly

1 *Cf. Instr. S. C. de P. F.* sup. cit. n. 15 et s. ; *Conc. Plen. Baltom.* III cap. vii "de clero dioecesano" n. 61.

2 *Cf. Collectanea S. C. de P. F.* nn. 1181 et 1182, p. 403.

3 *Instr. S. C. de P. F.* n. 13.

the manner in which the bishop is to proceed.[1] Six months before the adoption of a priest from another diocese, a request must be sent by the bishop to the S. Congregation of the Propaganda in order that the subject seeking adoption may be freed from his oath. The release having been obtained, the bishop shall require a new oath for his own diocese, the authentic formula of which oath, signed by the priest, shall be placed in the archives.

But the question arises: Must the bishop have recourse to Rome in case the priest who seeks admission to his diocese does not belong to any determined ecclesiastical province, but comes from a religious institution where he was ordained, not *titulo mensae*, but *titulo missionis*?[2] Some time ago the question was proposed to us, whether in such cases an appeal to Rome would be necessary. It seemed to us, not, where, according to the constitutions, the Superior General can, in the name of the Holy See, grant the dispensation from vows.[3] Moreover, since no religious can remain "nullius juris," it follows that the permission to leave his Order carries with it the permission, or rather the formal obligation, under pain of suspension, of seeking admission into some other diocese. We fail to see, therefore, how the

1 Loc. cit n. 64.

2 There can be no doubt in regard to cases where the religious Congregation ordains its clerics *titulo paupertatis* or *titulo mensae communis*, for then, the moment the priest loses his *titulus*, he acquires, according to agreement, the *titulus missionis*, and consequently there is no need of appealing to Rome. Some Congregations make use of both *tituli*; for instance, the Marist Fathers ordain some of their clerics *titulo mensae communis* and others *titulo missionis*. Hence the rules of an Order must be consulted in cases of doubt as to the actual title of a cleric desirious to be transferred to the secular mission.

3 "Obligationes ex professione valida existentes de sua natura perpetuae . . . cessare tamen possunt . . . dispensatione Summi Pontficis vel ejus, cui a Summo Pontifice, puta per regulam, haec potestas facta sit" . Konings In. 1183. Let us note here that, according to the modern discipline, religious who have received the priesthood before making their simple vows, whether perpetual or temporary, are placed in the same category with those who have made their solemn vows: Decret. S. C. Ep. et Reg. "auctis admodum," 4 Nov. 1892.

accomplishment of this necessary formality could imply the further obligation of obtaining a fresh authorization. It is true that the expression used in the decree "auctis admodum" might give rise to some doubt; the difficulty would arise from the fact that the dispensation was granted by the Superior General of the Congregation, and not directly by the Pope. To this we answer as before, that the Superior General in freeing a religious from his vows only acts *in the name of the Holy See.* We are, of course, only expressing our personal views of the matter, since there is no express declaration from competent authority to the contrary. The opinion suggested by us supposes: 1° that the *titulus ordinationis* made use of in the religious community to which the priest belongs, is not the *titulus mensae communis*, but the *titulus missionis*; 2° that the representatives of the Holy See have not other special reasons which would make it obligatory to take a step considered by us as superfluous.

An essential part of the *titulus* is that it be, as much as possible, *inamissibilis*; yet should a priest, after being admonished, continue to lead a scandalous life, the Ordinary, with the consent of the Sacred Congregation, could deprive him of the *titulus missionis.* This may be gathered from § 11 of the Instruction of 1871, and from the answer given by the same S. Congregation, on February 4, 1873, to a question brought before its notice.[1] The bishop who thus deprives an unworthy priest of the *titulus missionis* is not supposed to support him, especially when he sees that the offender shows no sign of amendment.[2]

Besides the manner of withdrawing the *titulus missionis* which we have just stated, a like change of the titulus may be effected by a special privilege. For instance, if an ecclesiastic wishes to abandon missionary life, and can

1 "Ad dictam declarationem non deveniat, nisi ordinarius postquam paternis ac repetitis monitis ejusmodi sacerdotem ad resipiscendum frustra invitaverit, atque de ejus criminibus et publica diffamatione, probationes certas, etiam extrajudicialiter conquisitas, sibi comparaverit, quas in casu recursus exhibere valeat S. Congregationi."

2 Ead. Instr. ibid.

present another *titulus* which is recognized by the Church, he can obtain the proper faculties.

An important conclusion may be deduced from what we have said. The Church, whilst she desires her ministers to be detached from worldly goods, wishes, at the same time, that they be provided for as becomes the dignity of their state. Accordingly, we find that she has established various laws tending, in one way or other, to secure this end; and being essentially conservative she does not, for slight reasons, change these laws, the efficiency of which she has tested by long experience and manifold application. Benefices are scarcely any longer in use, but they are still retained as a *titulus*, being, as it were, the embodiment of a disciplinary principle which continues to underlie ecclesiastical administration with regard to so-called irremovable rectorships and the salary of pastors who derive their support from the gratuitous contributions of the faithful.

Benefices, in consequence, remain, as it were, the type of the ordinary *titulus ordinationis*, according to which other titles are modeled. It is an error, therefore, to assert that the provisions of canon law have gone into desuetude, or that the practices of to-day present merely a series of exceptions to the old legislation. Canon law is by no means a science of the past; for even if circumstances have changed in many cases the application of its ancient principles, it still merits serious study on account of the light which it throws upon the history of the past, whence we derive the experience which enables us to deal with the difficulties of the present. It must not be forgotten that the legislation of the Church is not the work of a day, but the result of gradual growth. All the laws and institutions with which Canon Law deals are connected one with the other like the links of a chain. It is wholly impossible to appreciate the bearing of the more recent legislation, without having a clear comprehension of that which precedes.

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PRIESTLY HOMAGE TO THE BL. SACRAMENT.

LIVING faith possesses a wondrous, silently working influence. It is like a bit of sunshine; it quietly enters everywhere, brightens the surface of things, warms every thing it rests upon, and awakens the latent interior life to spontaneous operation, producing fruit which outlasts the fickle tastes of a day.

If you trace the source of this faith, it leads you to the sanctuary, the tabernacle. There the Divinity dwells, the one tangible form of the Godhead on earth. From it have proceeded, during eighteen centuries, all truly great movements, intellectual and moral, with their attendant material effects for the regeneration of man. The star that hovered over Bethlehem, the "City of Bread," was the first sanctuary-lamp indicating where the source was hidden whence would issue forth, to the end of time, all the vigor and virtue in the strength of which man might safely reach the end of his pilgrimage. There the shepherds learnt to adore, there the Magi received the spark and carried it with them into far off lands. Then the Apostles came, priests who placed the sacred fire upon altar stones, kindling it day by day, fanning it by the breath of silent prayer into a gigantic flame, until its broad and beneficent light reached everywhere to those who sat in the shadow of death.

This is the history of the faith, generated and fostered through the devotion to the Blessed Sacrament by priests like St. Donatus, St. Bernard, St. Sidonius, Bl. Israel, St. Florus, and those countless apostles and reformers who went out into barren deserts, and by means of the Eucharistic Presence called forth a growth of Paradise, the fragrance of whose flowers became a joy to the angels of heaven and a balm to many a pilgrim in succeeding ages.

That Presence with all its power is still amongst us. The humblest priest may call forth its marvelous action. The sacred word breathed upon bread and wine laid on the anointed stone will bring down to earth the heavenly fire —and then? Then we must bend our knee and adore, for adoration is the condition on which this divine flame de-

pends for its effect upon man. To have said Mass is to have called and fixed the presence of God in time and place. It remains that we offer our subsequent veneration, which is the sole reason for His abiding on our altars outside of Mass. The reception in Holy Communion, the consolation of the Viaticum, are but the consummation of that union with God which is to be cultivated as an intelligent friendship during the whole of our lives. For this, we have the Tabernacle as part of our altars; for this, our churches are open from the rising of the sun to the setting thereof; for this, we celebrate with festive pomp the Benediction, the Forty Hours, the solemnity of "Corpus Christi," and the adoration of Holy Thursday.

To revive the realization of this important fact, which somehow has grown dim in practice since the age of faith has given place to the age of reason, is avowedly the object of those grand movements, in our day, throughout the world, known as Eucharistic Congresses. Their very necessity is a sad commentary on the spirit of our times, just as their occurrence is a hopeful call back to the Way and the Truth and the Life. But why should we priests be called upon publicly to profess a love and devotion to the Bl. Sacrament, which is the primary duty of our lives and calling? A Eucharistic Congress of priests seems as strange as a Congress called for the purpose of inculcating among children the piety which they owe to their parents.

Yet the fact remains that the "Eucharistic League of Priests" has received the highest sanction of the Church, and the earnest co-operation of men embued with faith and piety. These are ready not only to do what seems a plain duty toward the Bl. Sacrament, but they are—and that is the main purpose—anxious to arouse others to do the same.

What are we expected to do, so far as the Eucharistic Union in our own land maps out a distinct, though self-imposed, duty? The answer may be summed up in few words, stating a single fact. We are to endeavor to spend, each week, *one hour in continuous adoration* before the Bl. Sacrament.

That is not so easy. It takes a part of what is with many a very busy day. It is hard on the body, in the case of those who are not accustomed to the exercise of long prayer, and who are either habitually engaged in active work of charity, or else delicate and sensitive to the mortification which sustained devotion before the Bl. Sacrament implies. Finally, it is difficult to keep the mind fixed for a full hour upon the Bl. Eucharist, without yielding to the temptation of weariness and half voluntary distraction. All this argues against obliging ourselves by a sort of public promise to do what, if badly done, may become a sin, and, if promised and then omitted, may become a source of scruple.

But reflection persuades us, by the commonest logic, and by facts innumerable in the lives of zealous priests, that if by any means we could attain to the habit of making that hour's adoration, we shall gain incalculable treasures and influence. We may have something to reform in our parish, something to build up; we may wish to lift our people to a higher plane of education and intelligence, or, if nothing else, labor at our own improvement in the pursuit of a genuine culture by which we hope to be useful later on in some sphere of the priestly life.

Now all this is within our reach, much more substantially and closely than we superficially believe. It is to be had completely and perfectly from the steady and devout intercourse with the Bl. Sacrament. The Master, just as truly, teaches there, though more silently, as the great doctors and specialists of whom men seek knowledge in public lecture, or private lessons. The consummate science of St. Thomas, of St. Bonaventure, of Suarez, the regenerative moral influence of St. Ignatius, St. John of the Cross, St. Vincent de Paul, the pastoral reforms among clergy and people effected by St. Charles Borromeo, St. Philip Neri or St. Alphonsus Liguori, all these flowed directly and confessedly from the light and fervor which they gained in spending hours, day and night, before the tabernacle. For bishops, overburdened with pastoral duties, like St. Francis de Sales, for superiors, charged with responsibilities of religion and

State, like St. Borgia, the time spent at the foot of the tabernacle meant gain of years, of strength, of success; and they deemed it the most precious occupation of their day to have given six and eight hours to familiar audience with their Almighty King in the Bl. Sacrament.

Such was the uniform practice of men, most successful in their enterprises for the salvation of souls. Of these, above all others, the world might well have said: "They have no time to lose."

There were other saintly priests who had ample time. Their missions, like that of the Curé of Ars, were so hopeless that they might have despaired of any attempt to bring the people to the knowledge and service of God. They, too, went to the Bl. Sacrament, not to occupy their time with a view to personal sanctification—no. There were religious houses for that, which afforded every aid to those seeking individual perfection. But these missionaries and pastors in faithless districts sought from the Bl. Eucharist the magnetism which would bring the people to them, not so much called as rather strongly attracted.

These things are, we might say, of faith, and none of us has a mind to disbelieve them. Nevertheless, as we are not saints, the practical difficulty of an hour's continuous devotion remains. We would work an hour, preach an hour, read or rest an hour, but to pray an hour is a very difficult task, which even the Apostles found themselves, at a critical time, incapable of performing. Yet they learned to do it. St. James was known to be for hours on his knees praying in the temple. It is, with this perhaps, like with all other habits, a question of partial beginnings. We make up our minds and go into the church, taking our breviary as a help. Matins and Lauds are said with a silent intention of honoring the Bl. Sacrament. Then we are tired, and sit down reverently; we pray or we dream, or both. The fact that we meant to adore, and failed, should not make us believe that it were better left undone. If we only continue, as best we can, God will soon speak to us in a way that warms the heart. We are sometimes obliged to meet men whom we

do not at all understand. They do not attract us, but still we have business with them. Gradually, as we come into more frequent contact with them, we begin to like them ; there is a pleasure in being with them, even when they are silent, because we have learnt so thoroughly to trust and respect them. So it is with our Lord in the Bl. Sacrament. He is a stranger to us because we have not gone near Him for any purpose of knowing Him. We do, indeed, meet Him daily, but it is like meeting men in official life ; there is no exchange of feeling, no confidence, or friendship, or love, but simply routine-like payment of duty and reverence.

To give Him the hour despite all our weakness, and though sure to do poorly our act of devotion toward the Bl. Sacrament, is still an infinite gain, however it may humiliate us. Our Lord is likely to view our blundering as we regard the embarrassment and awkwardness of a child that wants to greet us, on our feast-day, but has forgotten what to say, and brings with it the rude manners of its peasant home. God sees our willingness to come, and that explains the marvelous mystery of His longanimity and humility as shown in the Real Presence.

Ecce Magister adest et vocat te !

A VISIT.

In twilight silences
The tremulous flame before the altar swings
To warn me He is here—the King of kings :
And yet no chants of praise
Steal from the empty stalls ; no censer brings
Its freight of fragrant prayer ; no taper flings
Its faint light through the haze !

Yet in this hush profound,
What flaky echoings of harmonies
Fall from the infinite spaces of the skies
With multitudinous sound!
And in this stillness how mine ears surmise
The rustling wings of countless ministries
That compass me around!

I know the Great White Throne
Is girt about with the great host that stands
Trembling with love to do what Love commands:
And here am I alone,
Lifting two weak, nor wholly willing hands,
Unto my King who lies in captive-bands
Behind yon prison-stone.

I know 'tis all ablaze—
Thy heavenly Throne—with inaccessible light
Whereat the visioned angels veil their sight:
And here mine eyes do gaze
All-unabashed before the God of Might—
I, who am fellow unto Death and Night,
Yea, and to darker days!

O all-atoning God!
O Love that looks but with a lover's eyes,
And cannot choose but see a sovereign prize
In this poor earthly clod;—
O Love beyond mine uttermost surmise,
Scourge me, nor spare, till dull resistance dies
Beneath Thy chastening rod!

—H. T. HENRY.

Overbook Seminary.

SOME FORGOTTEN LOCAL MEMORIES OF ST. PHILIP NERI.

THE festivities held this year at Rome to celebrate the third centenary of the death of Saint Philip Neri, have anew directed the attention of the public to the places,

more especially those in the Holy City, which that great saint of modern times inhabited, or which were connected in some way with his signal actions during his earthly sojourn.

"He began his life in Rome," writes Cardinal Capecelatro,[1] "as one of the poor of Christ, and nothing more. In that vast city no one thinks of him; those who see him pass him by as of no account. He had come without money, without recommendations, without friends; and hearing accidentally of a Florentine gentleman[2] named Caccia, he asks of him such a shelter as might be given to any poor wayfarer. The Florentine was pleased with the graceful and singular modesty of the youth, and received him into his house. And here we may pause to trace out any indications that remain of the house in which Philip lived as a layman for more than sixteen years. In his life it is only said that during those years he frequented the Church of S. Eustachio, which is not far from the Pantheon, on the site of the Baths of Marcus Agrippa, Nero, and Alexander Severus. Hence we may infer that the house of the Caccias was not very far from that church. But Piazza, the author of *Gerarchia Cardinalizia*, leads us a step further. He affirms that the house in which Philip lived, adjoins the church; and adds: 'It seems clear from indications that the house in which he lived so many years is the house subsequently, and for a long time, occupied by the celebrated banker Luigi Greppi, in the street which runs from the Dogana to S. Eustachio, and adjoining this church.'"

Unfortunately M. Piazza is no authority; so the regrettable fact remains that this portion of the Saints' life cannot be fixed with certainty.

The present writer lived for a year in the house called *Casa Finocchi*, in the Via Pettinari. It is old and large, and, though called *Casa Finocchi*, after the name of a recent proprietor, it is now the property of archbishop Cassetta, *Elemosiniere* to His Holiness. The archbishop and his brother restored and re-decorated the adjoining church of

1 Life, Vol. I, Bk. I, ch. iii, pag. 74, Engl. transl. sec. ed. 1894, pag. 74.

2 St. Philip was himself a Florentine by birth.

San Salvatore in Onda. In it we find the following inscription:

QUISQUIS. HUC. INGREDERIS. CIVIS. HOSPESVE. FUAS
TEMPLUM. HOC. SCIAS. A. FUNDAMENTIS. ERECTUM. AN. MCCLX
ET. D. N. IESU. SERVATORI. DICATUM
PRIMITUS. PAULLI. ANACORETAE. ASSECLIS
DEINC. AB. EUGENIO. IIII. ET. NICOLAO. V
PRAECIPUAM. TOTIUS. FAMILIAE. FRATRUM. FRANCISCALIUM
MINORUM. CONVENTUALIUM. CURAM. AGENTIBUS, ADSIGNATUM[1]
VIRI. SANCTI. IACOBUS. PICENUS. PETRUS. COLONIA. NORBENSI
BB. AMADEUS. LUSITANUS. IOANNES. GUADALUPENSIS
PONTT. MAXX. XYSTUS. IIII. ET. V. INCOLUERE
PHILIPPUS. NERIUS. PATER. XVI. ANNORUM. SPATIO
ITEM. INTRA. CURIAE. FINES. VEN. V. IO BAPT. DE. ROSSIUS
HOSPITATI. SUNT
AB. ANT. LUCCIO. ANTISTITE. BOVINIENSI. V. VEN
SOLEMNI. RITU. DEDICATUM. VI. KAL. MARTIAS. AN. MDCCXXIX
AC. SODALITIO. SACROSANCTI. CORDIS. S. VIRGINIS. MARIAE
A. BENEDICTO. XIV. PRIMUM. INSTITUTO. DECORATUM
ANTONIUS. BRANDIMONTIUS. DOMO. FIRMO
HYMNOGRAPHUS. SACRI. CONSILII. LEGITIMIS. RITIBUS. COGNOSCENDIS
ET, CURIO. AMPLIATO. SACRARIO
RESTAURANDUM. ATQUE. EXORNANDUM. CURAVIT
ANNO. MDCCCXX.

Though no mention of either claim occurs in such authors as Gallonio or Bacci,[2] that in favor of the *Casa Finocchi* is deserving of attention.

The house has a large *porte-cochère*, after the manner of the Roman so-called palatial residences. Inside there is a small courtyard of irregular dimensions. Over the entrance to the apartment on the first floor is an escutcheon carved in the white marble of the framework, representing hyppogriffs first and fourth, and fyles second and third. I take this portal to be, most probably, as old as the first half of the sixteenth century.

On the same floor is a little room now used as a sacristy to the private chapel of the Pallottine fathers, who inhabit the flat. The sacristy has a picture of the Saint over an altar

1 It was the *Procura*, or residence of the procurator of the Roman Curia.

2 See for instance the *Acta Sanctorum, Maii. tomo III.*

and there is a tradition that this was St. Philip's living room. There is a garden at the back of the house, and in it are various architectural fragments and inverted capitals supporting plants, giving the locality the air of a certain old-time splendor. There is a well also in the garden, from which *Pippo buono* is believed to have drawn water for his daily use. After all, it need not surprise us that there should be so much uncertainty as to the place of the Saint's first years of residence in Rome, for we find similar instances of hidden life in the history of many of the great saints. And it is in perfect harmony with the seclusion which is the usual preparation for a successful apostolate.

There is another spot hallowed by the memories of St. Philip's early life in Rome, the oblivion of which is not less characteristic of holy beginnings. It is the church of *San Salvatore in Campo*, which marks the locality where the Saint for sixteen years exercised the wonderful charity of his lay apostolate. Besides his catechetical work, he established here the adoration of the Blessed Sacrament on the first Sunday of every month, and a night-oratory. Although the material edifice frequented by the Saint was afterwards demolished to make room for the *Monte di Pietà*, the church was rebuilt on the site of the former sanctuary in 1639, that is, forty-four years after his death. The sixteen years which St. Philip spent in the family of Galeotto Caccia exactly correspond with those of his work at *San Salvatore in Campo.* This fact, and the nearness of the *Via Pettinari* to that church, seem to give confirmation to the local tradition to which we have referred, and which seems never to have received any public attention until now.

During this period, he began his pilgrimages to the Catacombs. Every night, for about ten years, he made that visit of devotion, and it is well know that his encouragement and assistance were of the greatest service to Bosio, the Columbus of the ancient Christian cemeteries. It was in a chamber still shown in the Cemetery of Saint Sebastian, about the time of Pentecost of 1544, that the wonderful manifestation of his ardent love of God occurred which seems to have enlarged his

heart, and to which allusion is made in an inscription placed with his statue in the Vatican Basilica as the founder of the Oratory: "*Misit ignem de excelso in ossibus meis.*"

As a pious youth and layman, Philip had prepared himself for the religious perfection which God had in store for him. In 1548, Philip, together with his confessor, Don Persiano Rosa, and fifteen other holy persons, began community life at *San Salvatore in Campo.* The institute was framed in imitation of that of the Clerks Regular established by St. Capetan, of Thiene at *S. Dorotea in Trastevere.* Later on, after its removal to the *Santissima Trinita dei Pellegrini*, a great work of mercy was added,—that of giving shelter to poor pilgrims coming to the Holy City. This began during the jubilee of 1550. Fifteen years later we find that St. Philip's charity had given hospitality to 150,000 poor persons in the *hospitium*, not to speak of those who were harbored in the hospital of which his priests had the care.

We pass over a number of interesting spots well known as having been hallowed by the Saint's presence to say a few words of *San Girolamo della Carità.* A tradition, which unhappily cannot be satisfactorily explained, asserts that St. Jerome had lived on this spot as the guest of his spiritual daughters Paula and Eustochium, the last of the Gracchi. It is not unlikely that the tradition is correct, but it has no certain antiquity. The spot is near the ancient *Bibliotheca* of the days of Pope Damasus. St. Jerome's stay in Rome is doubted by none; but it is less easy to see why the house of Paula and Eustochium should have stood in the Campus Martius. However that may be, we know that here St. Philip established his oratory, and here his associates began to be called the priests of the Oratory.

In accordance with a general custom, the Florentines, like other foreigners living in Rome, were possessed of a national church. It was dedicated to their great patron St. John the Baptist. The Florentines residing in Rome were naturally desirous of having their fellow-countryman as rector of their national church. St. Philip was most reluctant, and only accepted the charge in obedience to a command of the Pope. He

then established another oratory as a complement to that of San Girolamo, and enrolled many Cardinals and other distinguished persons among its members, distributing the various domestic and ecclesiastical offices among the priests. Cæsar Baronius, the father of modern Church history, was appointed cook, and his name is still to be seen inscribed by his own hand on the chimney-piece in the kitchen: *Cæsar Baronius coquus perpetuus.*

St. Philip passed the last years of his life in the house adjoining the church of *Santa Maria in Vallicella.* And it was here that he performed the best remembered actions of his apostolate. There are many evidences of his zeal and charity collected here. Indeed, it might be said that the church and house are a vast reliquary. His modest rooms with the furniture and the objects of his use are still all there, guarded by the Fathers of the Oratory with scrupulous care and reverence. Of these chambers, the one which is perhaps best calculated to arouse the attention of the pious visitor is the Saint's simple library. To priests who know the life of St. Philip it must be of special interest to take a glance at the books which the Saint made use of. They give us the key to his mind, and, incidentally, show how the profounder studies of philosophy and theology seem to have been to him as much a help to his practical work in the sacred ministry as was his daily contact with the poor and the ignorant and the suffering of the people of this great city, whose loveliest memories have, for three centuries, clustered around the sweet name of *il buono Padre Pippo*, as he is called by the Romans.

Only one of the books, an Italian translation of the Ecclesiastical History of Eusebius of Casarea (Venice, 1547), bears the inscription of the Saint's name in his own handwriting—*Filippo di S. Geronimo.* The remainder are authenticated by the signature of P. Justiniani, who subsequently took possession of the Saint's library, and who marked the books, *Juliani Justiniani Congr. Oratorii Presb. ex libris B. Philippi Nerii.* In the following list we omit some books which are of no particular interest to the student

as illustrative of St. Philip's intellectual habits, as also several works in the Spanish language, mostly of an ascetical character. We group the books under the three headings, Philosophy, Theology and General Literature.

PHILSOPHY.

ARISTOTELE, *Metafisica ed Etica.*

Le questioni del Tatereto sopra Aristotele.

Parafrasi del Brocardo sui tre libri della retorica di Aristotele.

RAMI, *Animadversionum Aristotelicarum.*

ARISTOTELE, *Opera omnia*, coi commentari di AVERROE e di MARCANTONIO ZIMARA in "Aristotelis dicta, in Philosophica Contradictionum solutiones."

HADRIANI SEXTI PONTIFICIS MAX., *Quaestiones in quartum sententiarum.*

Id., *Quaestiones duodecim quodlibeticae.*

POLI ANTONII, *Novum veritatis lumen in tres libros Aristotelis de Anima.*

BALDINUS, *Sententiarum libri IV.*

MORELLI GREGORIO, *Scala di tutti le scienze ed arti.*

BOZIUS THOMAS, *De imperio virtutis sive imperia penaere a veris virtutibus non a simulatis*, libri duo adversus Machiavellum.

COMPENDIUM TOTIUS PHILOSOPHIAE *tam naturalis quam moralis.*

THEOLOGY.

S. THOMAE, *Summa theologica.*

Compendium, in 3 part. S. Thomae (This volume is in MS.)

PHYLIARCUS COSMUS, *Questio de causa praedestinationis et reprobationis.*

COMANINI GREGORIO, *De gli affetti della mistica Theologia.*

JOANNIS SAPIENTIS cognomento CYPARISSIOTI, *Praemeditatio expositionis materiae eorum quae de Deo a Theologis dicuntur.*

CARBO LUDOVICUS, *Compendium absolutissimum totius summae theologiae D. Thomae Aquinatis.*

DE THEMEPEDAR PELBARTUS, *Aurum sacrae theologiae rosarium.*

BARTHOLOMAEUS A MEDINA, *Expositio in primam secundae Angelici Doct. S. Thomae Aquin.*

THOMAE (S.) AQUIN. *Secunda Secundae* . . . adornata praeclarissimis commentariis.

CONFESSIO *Theologica.*

REPERTORIUM *omnium quaestionum et articulorum primae secundae S. Thom.*

S. THOM. AQUIN. *Tertia pars cum commentariis Caietani.*

Id., *in primam summae.*

DE ALES ALEX., *Summae theologiae.*

DIONYSIUS CARTHUSIANUS, *Contra Alchoranum et sectam Mahometicam libri quinque.*

Id., *Liber utilissimus de quatuor hominis novissimis.*

Alcuni altri volumi si trovano del medesimo autore, fra i quali è degno di memoria il seguente in cui si trovano due fogli volanti ms. non però da S. Filippo :

CASSIANI JOHANNIS, *Libri XII quorum IIII priores sunt de coenobiorum institutis, VIII vero posteriores de VII vitiis capitalibus. Nec non collationum XXIIII. Sanctorum patrum libri duo,* clarius Paraphrastice redditi a D. Dionysio Carthusiano.

Concordantiae bibliorum utriusque testamenti, veteris et novi, novae et integrae, quas re vera majores appellare possis.

SPIERA AMBR., *Liber sermonum quadragesimalium de floribus sapientiae.*

Liber sacerdotalis nuperrime ex libris Sancte Romane ecclesie.

Transitus gloriosissimi Sancti Hieronymi presbyteri et confessoris.

MISSALE ROMANUM *nuper revisum et diligenter emendatum cum ordinario dirigente ceremonias missae.* Venetiis, MDLXVI.

CYPRIANO CECILIO MARTIRE, *Opere.*

Flores omnium fere doctorum qui nuper sacris litteris conscripserunt . . . a Thoma Hibernico miro ordine collecti.

Orazioni d S. Basilio.

S. ANTONINO Arcivescovo di Firenze, *Opere.*

Id., *Confessionale.*

Id., *Summa confessionalis.*

S. MACARIO, *Omelie.*

PACHOMÏ S., *Coenobiorum quondam per Aegiptum fundatoris*— Regula e Syriaco Graecoq. in Latinum conversa.

S. GIOVANNI CRISOSTOMO, *Libri tre della Providenza di Dio. Libro delle Littanie secondo l' ordine di Santo Ambrosio per la città di Milano* novamente revisto et corretto.

SOTO DOMINICUS, *In Epistolam Divi Pauli ad Rom. Commentarii.*

CACCIAGUERRA (Monsignore), *Trattato della tribolatione.*

DIAZ GIO. BERNARDO DI LUCA, *Advisi di coloro che hanno cura di anime.*

MANIPULUS CURATORUM *omnibus sacerdotibus perneccessarius cui adiunctus est liber qui vulgo Speculum Sacerdotum et Ecclesiae dicitur.*

DE PERSECUTIONE ANGLICANA *libellus* (Rom. 1582).

MORONESSA JACOPO, *Il modello de Martino Lutero* (Venezia, 1555).

MEDICES SEBASTIANUS, *Summa haeresum et catalogus schismaticorum, haereticorum et idolatrarum* (Firenze, 1581).

Confirmatione et stabilimento di tutti li dogmi catholici con la subversione di tutti i fondamenti, motivi et ragioni delli moderni Heretici fino al n. 482 (Venezia, 1553).

MEDICES SEBASTIANUS, *Summae Decretorum Peccatorum Haeresum Virtutum* (Ven. 1575).

BEDA, *Liber scintillarum.*

S. BONAVENTURA, *Stimulus divini Amoris.*

MELCHIOR PARMESANO, *Trattato de anima?*

UGONE (Card.) *Trattato della patientia.*

CACCIAGUERRA, *Lettere spirituali.*

GIUSTINIANO PAOLO, *Trattato di ubidientia.*

TITELMANNUS FRANCISCUS, *Tractatus de expositione Mysteriorum Missae.*

Selectae preces in usum priorum pro successu ac conclusione Generalis Concilii.

Tractatus directorii horarum canonicarum et exercitatorii vitae spiritualis.

BURCARDO GIOV. DA ARGENTINA, *L' ordine della Messa.*

DE TURRECREMATA JOHANNES, *Tractatus valde utilis de sacramento Eucharistiae.*

Catechismo, cioè istruttione secondo il decreto del Concilio di Trento a' Parochi, publicato per comandamento del Santiss. S. N. Papa Pio V et tradotto poi per ordine di S. Santità in lingua volgare . . . dal P. ALESSIO FIGLIUCCI dell' ordine dei Predicatori.

TAULERO GIOV., *Meditationi pie et devote di M. Giovanni Taulero sopra la vita et passione di Giesu Christo*, tradotte in volgar fiorentino dal R. M. ALESSANDRO STROZZI.

Avvertenze di Mons. illustriss. Cardinale di S. Prassede Arches-

covo di Milano ai Confesssori nella città et diocesi sua. (In fine dell' opera si leggono alcune parole ms. che si crede siano di mano di S. Carlo Borromeo).

Avvertenze a ciascun Curato per fare i libri del stato delle anime.

DIONYSIUS CARTHUSIANUS, *Summa fidei ortodoxae.*

Trattato del modo et arte del morire in Gratia del onnipotente Dio . . . composto per il Rev. P. MONSIGNORE CARDINALE DI FERMO.

LOARTE (P. d. C. d. G.) *Meditationi della Passione di Nostro Signore.*

SERAFINO DA FERMO, *Opere spirituali alla Christiana perfetione utiliss. et necessarie.*

Familiaris clericorum liber.

HANAPUS NICOLAUS, *Virtutum vitiorumque exempla.*

Rosario della gloriosa Vergine Maria.

Evangelia cum commentariis Caietani.

BONELLUS RAPHAEL, *Meditationes in oratione dominica. In salutetione angelica et in symbolo apostolico.*

FILIPPI MARCO, *Vita di S. Caterina vergine e martire,* composta im ottava rima.

Legenda sanctorum trium Regum.

DIOLA ORAZIO, *Le croniche degli ordini istituiti dal P. Francesco, di Fr. Marco da Lisbona.*

Historia del glorioso martirio di sedici sacerdoti martirizzati in Inghilterra per la confessione et difesa della fede catolica l'anno 1581–1582–1583.

Nei palch. I e II dello scaffale molte sono le vite dei santi o beati già di proprietà del Neri, fra cui quelle di *S. Giovanni Gualberto, S. Ignazio, B. Genovese da Siena, Gio. Batt. Tolomei B. Sorore di Siena, B. Zita, Aldobradensca Ponzii de Bellanti, S. Francesco di Paola,* ed altre specialmente di Senesi. Inoltre le seguenti :

Opera utile et divota nella quale si contiene la conversione, penitenza, tentatione, dottrina, visioni et divine consolationi della B. Angela de Foligni.

REGIO PAOLO, *La vita di S. Tomm. d' Aquino.*

Vita della B. Matilde Vergine.

Vita di Elisabetta Vergine cenobita "in monasterio de Sconaugia."

Vita di S. Onorato.

Vita di S. Zanobi.

Vite dei santi e beati dell' Ordine dei Predicatori.

Vita del B. Jacopo della Marcha.

RAZZI SILVANO, *Vite de' Santi e Beati Toscani.*

Vite dei sette santi protettori della città di Napoli.

Historiarum seraphicae Religionis libri tres seriem temporum continentes quibus brevi explicantur fundamenta universiq. ordinis amplificatio, gradus et instituta; necnon viri scientia, virtutibus et fama praeclari. A. F. Petro Rodulphio Tossinianensi Con. Franc. . . . Venetiis, apud Franciscum de Franciscis Senensem, MDLXXVI.

BONINUS MOMBRITIUS, *De vitis sanctorum* (Quest' opera in 2 volumi manca in ambedue del frontespizio; vi abbondano postille di diverse mani. Il secondo volume è miniato nelle lettere iniziali dei capitoli, e contiene pure miniato uno stemma rappresentante un leone (?) *eretto.* Lo scudo è sormontato da una mitre e ai lati del *collo* di detto scudo si leggono le lettere *B N*).

Vita Sancti Ambrosii Mediolanensis Episcopi a Cesare Baronio Sorano presbytero Congregationis Oratorii collecta. (Without date).

ISAAC DE SYRIA, *De la perfectione de la vita contemplativa.*

CHATERINA BOLOGNESE (Beata), *Libro devoto de la beata Chaterina Bolognese del ordine Seraphico S. Francesco el qual essa lascio scripto de sua propria mano* (Bologna 1511).

MAGONIUS JACOBUS, De triplici hominum vita.

SAVONAROLA HIERONYMO, *Prediche.*

Prediche di Frate Hieronymo da Ferrara.

Devotissimi Trattati, etc.

Opus de divisione, ordine, ac utilitate omnium scientiarum in poeticen apologeticum.

Solatium itineris mei.

UBERTO DE CASALI, O.S.F., *Arbor vite Crucifixe Jesu.*

Libro del monte di Dio et del monte delle orationi et scala del paradiso, etc. (Firenze 1491.)

GENERAL LITERATURE.

VERGILO, *Le opere* . . . nuovamente da diversi eccellentissimi auttori tradotte in versi sciolti (Esiste un' altra edizione solo latina).

CAVALCA, *Specchio di croce.*

OMERO, *Odissea* (interprete RAPHAELE REGIO VOLATERRANO).

Id., *Batracom., 32 inni agli Dei.*

ERODOTO, *Vita di Omero.*

VIVES JOANNES LODOVICUS, *Exerc. ling. latinae.*

Lettere volgari di diversi nobilissimi huomini et excellentissimi ingegni, etc.

CAPHARUS HIERONYMUS, *Grammatices phoenicis opus, una metri periocha.*

VENUTI, *Dizionario latino.*

Altro grande dizionario latino d' ignoto autore.

TANSILLO, *Le lagrime di San Pietro.*

LEDESMAN IACOBUS, *Grammatica brevi et perspicua methodo comprehensa ad usum Collegii Rom. Soc. Jesu.*

SANNAZZARII, *De partu Virginis.*

I sette salmi penitentiali del Santissimo profeta David tradotti in lingua toscana da Madonna Laura Battiferra degli Ammannati.

LEANDRI ALBERTI, *De viris illustribus Ord. Praedicatorum.*

CECCHERELLI ALESSANDRO, *Delle Azioni et Sentenze del Sig. Alessandro De' Medici primo duce di Firenze.*

Statuti della venerabile archicompagnia della pietà de carcerati di Roma (Roma, 1583).

MAIOLUS SIMON, *Historiarum totius orbis omniumque temporum pro defensione sacrarum imaginum adversus Iconomachos.* Libri seu Carturiae sexdecim.

GONZALES GIO., *Dell' istoria della China.*

BOETIUS SEVERINUS, *Arithmetica.*

De memorabilibus et claris mulieribus: aliquot diversorum scriptorum opera.

Prontuario delle medaglie de più illustri et fulgenti huomini et donne dal principio del mondo insino al presente tempo con le vite in compendio raccolte.

CICCARELLUS ALPHONSUS PHYSICUS, *Opusculum de tuberibus. Adiecimus etiam opusculum de Clitumno flumine eodem auctore.*

Opusculum Raymundinum de auditu kabbalistico.

FABER JACOBUS, *Contemplationes idiotae nuper in lucem editae.*

HILLESEMIUS, *Sacrarum antiquitatum monumenta.*

MARTINUS AB AZPELCUETA, *Propugnaculum apologiae, liber de reditibus ecclesiasticis.*

Thesaurus parvulorum (Rom. 1557).

LILIO ZACCHERIA VICENTINO, *Breve descrittione del mondo.*

FILIARCO COSMO, *Trattato della lega et del seguitar la guerra contra il Turco.*

CASTELLETTI CHRISTOFORO, *Rime spirituali.*

Vocabulista Eccl. lat. et vulg.

Scelta di facezie, Tratti, Buffonerie, motti e burle cavate da Diversi Autori. Nuovamente racconcie e messe insieme (Firenze 1579).

Poetica Descritione d' intorno all' inventioni della Sbarra combattuta in Fiorenza nel cortile del Palagio de' Pitti in honore della Sereniss. Signora Bianca Cappello.

If the character of the books in the library of St. Philip is any index to his habits of reading and study, the Saint knew how to combine the *dulce cum utili*, and neglected no branch of knowledge to which his generation was heir.

CONFERENCES.

"DE LIMO TERRAE."

In a book review of Tepe's *Institutiones Theologiae* (October number, pp. 306-307) the writer says :

"In view of the liberty which theologians, among whom our author himself, lawfully take with the letter of Genesis, the phrase 'de limo' is obviously distinguishable. The waters, for instance, are commanded to produce the reptile and winged creature. This can surely not be taken ad litteram. Moreover, Fr. Tepe himself explains the 'days' of creation, not literally, nor yet as signifying periods of any time-duration, but ideally as phases or 'moments' of the divine activity. If these expressions may be thus freely interpreted, why must the literal meaning of the phrase 'de limo terrae' be so rigidly enforced?"

The instances of alleged liberty of interpretation cited by your Reviewer do not appear to bear out his contention that the phrase "de limo" is obviously distinguishable. "The waters," he says, "are commanded to produce the reptile and the winged creature. This can surely not be taken ad litteram." Quite so, if by "ad litteram" we are to understand an interpretation made without reference to the context. But the meaning of an expression can oftimes be gathered only from the context; and so it is in this instance. In the sentence immediately following the one referred to by your Reviewer, we are told that "God created the great sea-monsters, and every living and moving creature, which the waters brought forth, according to their kinds."—Gen. 1, 21. Here we have an explanation of what is said v. 20. "Let the waters bring forth," etc. God "created," that is, made or formed, those creatures, and the waters brought them forth. Both statements are true in the literal sense, the word "created" signifying God's operation by which those creatures were organized and animated, and the expression "brought forth" indicating how the waters also played some part in their production. The Angelic Doctor points out (*Summa* 1. ps q. 71 a. 1. ad. 1.) that there are in the genesis of a living organism two factors to be taken into account—an active and a passive principle. The latter is some material element or

compound. The active principle is the formative virtue contained in the seed. Now, in the primal institution of things, that which supplied the place of this formative virtue was, he tells us, God's fiat or creative act—"verbum Dei." The waters are thus said to "bring forth" fishes and birds, because these organisms were originally formed out of water as the predominating element of their being; in much the same way as we say now that the earth "produces" or "brings forth" fruits and herbs, which it does because of the fecund power of the seed that has been sown in it. The words of the Holy Father, in his Encyclical on the Study of Scripture, are relevant to the matter in hand. "Ordinary speech," Pope Leo observes, "primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us—'went by what sensibly appeared,' or put down what God, speaking to men, signified, in the way men could understand and were accustomed to."

As far as the second example cited by your Reviewer, it is well known that the Hebrew word "jom" may signify, in its literal acceptation, any period of time, whether it be the day as distinguished from the night (Gen. 1. 14), or a day of twenty-four hours (its usual sense), or an indeterminate period (Gen. 2. 4.) Furthermore, the word "day," as Father Tepe points out, is often used in almost all languages to denote the work done on a given day. It occurs in this sense also in Scripture (Cf. Is. 9 .4; Joel 1. 15; *et pasim*). Following St. Augustine and others, Father Tepe adopts this as a probable explanation of the word "jom" in the first chapter of Genesis. This is to use the word in a legitimate sense, without violating the usage of Scripture or detracting from the truth of the Genesiac narrative. It need scarcely be remarked that figurative expressions are frequently employed even in the doctrinal and historical portion of Scripture to set forth truths, or describe the operations both of the creature and the Creator. There is, then, no liberty taken with the word "jom" when it is explained as meaning the logical order of the Creator's work, the several "days" being the several works following one another in regular succession. The expression is figuratively interpreted, but not freely, and not in violation of scriptural usage.

We read in Numbers, 20, 11, that Moses "smote the rock with his rod twice," where "rock" is used in its literal sense. We learn from Matt. 16, 16, that Christ built His Church upon a "rock." Here the word is used figuratively, yet without doing

violence to its meaning, both because the figure is obvious and because the word occurs frequently in Scripture in this figurative sense. Once more, our Lord tells us, in a parable, of a man who built his house upon sand. Now, if one were to interpret "sand" to mean "rock," on the ground that sand is the material out of which rocks are formed, one would obviously be taking a most unwarrantable liberty with the language used by our Lord. Similarly, it should seem that one cannot "freely interpret" the phrase "de limo terrae" to mean the bodily frame of some pre-existing irrational animal, without unnatural straining and almost palpable misuse of the language of Holy Writ. Certainly the expression does not lend itself readily to any such interpretation. True, it is said of Adam himself (Gen. 3. 19), "dust thou art," and the language is more or less figurative. The preceeding context however, explains the figure, preparing the mind, as it does, to grasp the meaning intended, to wit, that Adam, as to his body, was formed from the the dust. But in designating the material out of which the body of man was made, to describe a pre-existing animal organism in set terms as "the slime of the earth" were surely incongruous and fantastic phraseology. It would hardly be the describing of it, to quote once more the words of Pope Leo, "in the way men could understand and were accustomed to." And we should allow ourselves a liberty of interpretation amounting to license if we were to assume that the author of Genesis introduced, without one word of explanation, so inept a figure of speech (if even figure of speech it be) into what purports to be a *bona fide* account of the formation of Adam's body.

Twice does Genesis speak of the creation of man. First in chap. i, 27, where we are told that, "God created man in his own image; . . . male and female He created them." And again in chap. ii, 7 and 21–22, where is described specifically how and out of what material the bodies of Adam and Eve were formed. "And the Lord God formed man of the slime of the earth;" "And the Lord God built the rib which he took from Adam into a woman." The phrase "de limo terrae," it would appear, is not the only expression that must be freely interpreted to meet the requirements of the simian hypothesis. For here we have, in the first place, the expression "formed," which in original Hebrew is even more specific, meaning to mould as a potter would form a clay. Liberal intepretation in this case seems short enough; the word must simply be explained away, for the organism is supposed to be already

"formed." And, then, what of Eve's body? "Numquid igitur," as Father Tepe pointedly puts it, "ex simia natum fuit?" If we grant the similar origin of Adam's body, the logic of the situation will force us to admit a like origin in the case of Adam's "better half," who would be such no longer—not *os ex ossibus meis.* It might even force us to go further—and fare worse. For why stop short at one or two organisms only of that prehistoric simian family, and not rather infuse rational souls into the other organisms of the same species as well, since they must have been equally well adapted to serve as corporal frames for rational beings? This is what the fundamental law of the evolutionary hypothesis would require, since it postulates a transformation, not of one or two individuals merely, but of the whole species.

Pope Leo XIII., in his above cited Encyclical, reminds us that we are not indeed forbidden to leave the beaten path of patristic exposition, when there is just cause; but he inserts a proviso. It is that one should "carefully observe the rule so wisely laid down by St. Augustine—not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires; a rule," he adds, "to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and unrestrained freedom of thought make the danger of error most real and proximate."

SACERDOS CANADENSIS.

ANSWER.

We do not wish to cavil with our Reverend Critic whose conservation we thoroughly respect; but we must mildly protest against his conclusion that our reviewer, in holding the phrase "de limo terrae" obviously distinguishable, endorses the simian hypothesis.

The Hebrew expression which the Vulgate version renders "de limo terrae" is quite susceptible of the meaning which implies that God fashioned man's body not out of the actual slime of the earth but of some preexisting material the principal characteristic of which is its perishable or transitory character. The words אפר כך האדמה literally signify "pulverem de terra." The Vulgate translates אפר as an objective (accusativus materiae), but the other Greek versions (Aquila, Symmachus and Theodotian) render it as if it were in apposi-

tion. Thus the first man is here figuratively called "dust" in precisely the same way in which, as our critic admits, the passage in Gen. iii, 19 may be understood. In fact the Hebrew word for "dust" has more especially a figurative meaning, being sometimes joined to the Hebrew word for "nothingness," as in Job xiii, 12. In the last published volume of the "Cursus Sacrae Scripturae" which appeared almost simultaneously with P. Tepe's "Institutiones" the Jesuit Hummelhauer writes, "Dicitur vero homo *pulvis de terra*, quo corporis enuntiatur *materialitas* atque cum brutis, quae v. 19 etiam de terra formata dicuntur, affinitas. Dicitur *pulvis* quo ejus distinctius effertur naturalis *mortalitas*." (Comment. in Genesim pag. 127.) This same writer distinctly repudiates the simian hypothesis, nevertheless he says with reference to the passage in question: "neque corpus hominis neque corpora brutorum *quomodo* de terra formata fuerint (v. 7 et 19) mediatene an immediate in Genesi docemur sed solum de facto ea sumpta esse de terra *i. e. de materia.*" (pag. 129). A similar contention is made by a recent critic of P. Tepe in the New Ireland Review (Dec. 1894, pag. 665), also a Jesuit of recognized ability: "The phrase of Genesis 'formed from the slime' does not refer to Adam only, it refers to Eve as well . . but Eve, as all must grant, was not the object of an immediate creation, nor was she formed immediately from slime; how then can it be necessary to argue otherwise in the case of Adam? The truth is that 'formed from slime,' like 'returning into dust' . . can be interpreted equally well of mediate and immediate production from the earth."

This is all that our reviewer contends for, and certainly with good reason when we consider the present state of Biblical criticism.

THE LIBRARY OF ST. PHILIP NERI.

As a matter of literary curiosity we give, in the article on St. Philip, an almost complete list of the books to be found in the library preserved among the relics of the great saint in

the Holy City. The influence of the holy founder of the Oratory contributed more than that of any other single man in his time to the intellectual elevation of his countrymen, and it is interesting to note the works which served him in the formation of his educational standard. Most noteworthy is his evident attention to the study of Thomistic philosophy at a time when the humanitarian tendency still strongly prevailed, particularly in Italy. The volumes of Savonarola's life and different works would also indicate that our saint appreciated the necessity of a reform, which the impetuous zeal of the Florentine monk had pointed out, but which only the intelligent charity of the later Tuscan could effect.

INTRODUCING A NEW CATECHISM.

Qu. Is a pastor at liberty to introduce into his parish school a Catechism different from the one published by the authority of the last Baltimore Council?

Resp. For the sake of uniformity in Christian doctrine, which is of great importance at all times and places, but especially so in our own time and country, the Fathers of the last Plenary Council determined to have a typical Catechism which was to be used by all pastors and teachers whether religious or lay.[1] The choice of one among the catechisms already in use, or the preparation of a new one to suit all conditions, was to be left to a committee of bishops. These were to report the result of their work to the archbishops in session, who were to examine the catechism, and then have it published with the understanding that its introduction was obligatory, and was to be enforced, the same way as the

1 "Hoc catechismo in lucem edito quamprimum uti teneantur omnes animarum curam habentes et præceptores tam religiosi quam laici." Conc. Pl. III., Tit. VII., cap. II., n. 219.

other canons of the council meant to secure a uniform church discipline.

The Catechism was published, and, as everybody knows, criticized as faulty in many respects. We do not propose to enter here upon the merits of the strictures made against the Baltimore catechism. They may be true. It is also very likely that catechisms of a superior order were actually at hand or in use at the time when the Baltimore catechism was published. But the question of excellence regarding the method of communicating Christian Doctrine is not the only one under consideration. It is indeed a secondary one when we come to speak of the duty which we have as catechists or teachers of Christian truth. Our first obligation is to carry out the instructions of the Council, even if the means which that authority recommends be not as good as they might be. No one will maintain that the Baltimore catechism teaches false doctrine, unless we accept as such those inferences which critical minds alone discover in the desire to demonstrate the incompleteness of some expressions. Accuracy and correctness of form are certainly very desirable; but their absence is assumed to be more dangerous in the present case than the facts would warrant us to assume. Hence there is no danger to the faith of the learner, the inculcation and preservation of which is the object of the catechetical instruction.

Whatever blemishes the textbook might otherwise have, if this much be granted, the question remains: Whether the purpose of the Council is better accomplished by the present Baltimore edition of the catechism, than by one more accurate and comprehensive, and actually to be found. We answer without hesitation, that the uniformity which the Council desired, and for which the most cogent reasons presented themselves in our shifting population, can be obtained only by the adoption of that catechism which the hierarchy, through the archiepiscopal body, authoritatively recommend as the common textbook of rudimental Christian doctrine. This is the official catechism for the present. The claims on our acceptance of it rests on grounds similar to those which oblige

us to retain the more or less imperfect version of the vulgate text in English for the public reading of the Bible. Truth and the unity of faith are the two things of vital importance; nicety of expression, unless its absence involves heresy, is, however gravely important, still only a second consideration, which, when there is a conflict between it and unity of discipline, must yield to the latter.

This view determines our answer, so far as such an answer can be given directly. For it cannot be denied that there are many reasons why the introduction of other catechisms aside, if not to the exclusion, of the one authorized by the Council, may operate great good, without in principle frustrating the design of the contemplated uniformity. But such deviations from the common law can only be legitimate when they lack the spirit of public censure and have the tacit, if not expressed consent, of the bishop of the diocese. It may be said that a man is free to teach truth in any form suitable to the circumstances in which he is placed, and that no superior can interfere with the manner of such teaching, unless it implies heresy or becomes offensive to the community. This we admit. A man is free to teach truth—free in the abstract, but in the concrete we are bound by rules of an order in which we simply play a part. As members of an organic, social or religious body, we have to respect times and places and methods, the harmonious working together of which insures the greater common good. On the other hand, there is a commonly understood principle of toleration which admits of seeming violation of a law, when the principle underlying that law and its intended effect is not rendered void thereby. This fact would sanction the use of a different catechism under various circumstances, when such use has not the air of opposition to the rightly constituted authority.

For the rest, the proper way to advocate the adoption of a new or an amended catechism is to place it before the legitimate body of bishops or archbishops and to await their action; in the meantime we have nothing else to do but to second the observance of the existing law according to its intent and general tenor.

OTHER AMERICAN SAINTS.

In our mention of American canonized saints (October, pg. 291,) we omitted the name of St. Peter Claver, canonized by the present Sovereign Pontiff, January 15, 1888. A Spaniard by birth, and a member of the Society of Jesus, he was sent to South America in 1610 by the celebrated Jesuit general Aquaviva. Here he devoted himself, as is well known, to the conversion and education of the negroes, among whom he labored for over forty years, dying in 1654. His feast is celebrated on the 9th of September.

Another beatified saint, American by birth, and contemporary of St. Peter Claver, is Bl. Martin Porres. He was a native of Lima, and the son of a mulatto mother, Anna Velasquez, who, having obtained her freedom, married the Spanish Knight John of Porres. Young Martin subsequently joined the third Order of St. Dominic, and devoted himself to the service of the sick. He died on November 3, 1639, and was beatified by Gregory XVI. in 1837. In the Dominican Martyrology his feast is celebrated on the 5th of November.

THE PRAYERS AFTER MASS ON CHRISTMAS DAY.

The question whether the prayers prescribed to be said after a Low Mass must be repeated when two or three Masses are said in immediate succession by the same celebrant, (ex. gr. on Christmas Day) has been answered in the *negative* by the S. Congregation of Rites.

The Bishop of Macao asked: "Utrum sacerdos qui festo Nativitatis Domini, vel die secunda Novembris in Lusitania, tres missas consecutive legit, quin ab altari recedat, teneatur post unamquamque missam recitare ter *Ave Maria*, *Salve Regina* et ceteras orationes iussu SS. D. N. Leonis Papae XIII recitandas post missam privatam, an potius semel tantum post tertiam missam?"

The S. Congregation replies: "*Negative*, *preces praescriptae recitentur in fine ultimae missae.*" (S. R. C. die 10 Maii, 1895.)

ANALECTA.

LITTERAE APOSTOLICAE—DE CULTU ERGA B. V. MARIAM.

VENERABILIBVS FRATRIBVS
PATRIARCHIS PRIMATIBVS ARCHIEPISCOPIS EPISCOPIS
ALIISQVE LOCORVM ORDINARIIS
PACEM ET COMMVNIONEM
CVM APOSTOLICA SEDE HABENTIBVS

LEO PP XIII

VENERABILES FRATRES

SALVTEM ET APOSTOLICAM BENEDICTIONEM.

Adiutricem populi christiani potentem et clementissimam, Virginem Dei Matrem, dignum est et magnificentiore in dies celebrare laude et acriore fiducia implorare. Siquidem argumenta fiduciae laudisque auget ea varia beneficiorum copia, quae per ipsam affluentior quotidie in commune bonum longe lateque diffunditur. Nec beneficentiae tantae profecto a catholicis officia desunt deditissimae voluntatis; quum, si unquam alias, his nimirum vel acerbis religioni temporibus, videre deceat amorem et cultum erga Virginem beatissimam excitatum in omni ordine atque incensum. Cui rei praeclaro sunt testimonio restitutae passim multiplicataeque in eius tutela sodalitates; eius nomini augusto splendidae dedicatae aedes; peregrinationes ad sacratiora eius templa actae frequentia religiosissima; convocati coetus, qui ad eius gloriae incrementa deliberando incumbant; alia id genus, per se optima fausteque in futurum significantia. Atque id singulare est Nobisque ad recordationem periucundum, quemadmodum multiplices inter formas eiusdem pietatis, iam ROSARIUM MARIALE, ille tam excellens orandi ritus, in opinione et consuetudine latius invalescat. Id Nobis, inquimus, periucundum est, qui, si partem curarum non minimam promovendo Rosarii instituto tribuimus, probe videmus quam benigna optatis

Nostri adfuerit exorata Regina caelestis: eamque sic Nobis confidimus adfuturam, ut curas quoque aegritudinesque lenire velit quas proximi allaturi sunt dies.—Sed praecipue ad regnum Christi amplificandum uberiora Nobis adiumenta ex Rosarii virtute expectamus. Consilia quae studiosius in praesentia urgemus, de reconciliatione esse dissidentium ab Ecclesia nationum, haud semel ediximus: simul professi, felicitatem eventus, orando obsecrandoque divino Numine, maxime quaeri oportere. Id etiam non multo antehac testati sumus, quum per solemnia sacrae Pentecostes, peculiares preces in eam causam divino Spiritui adhibendas commendavimus: cui commendationi magnâ ubique alacritate obtemperatum est. At vero pro gravitate rei perarduae, proque debita omnis virtutis constantia, apte facit hortamentum Apostoli: *Instate orationi*[1]; eo vel magis quod tali instantiae precandi suavius quoddam incitamentum bona ipsa coeptorum initia admovere videantur. Octobri igitur proximo nihil sane fuerit, Venerabiles Fratres, neque proposito utilius, neque acceptius Nobis, quam si toto mense vos populique vestri, Rosarii prece consuetisque praescriptis, Nobiscum apud Virginem Matrem pientissimi insistatis. Praeclarae quidem sunt causae cur praesidio eius consilia et vota Nostra summa spe committamus.

Eximiae in nos caritatis Christi mysterium ex eo quoque luculenter proditur, quod moriens Matrem il le suam Ioanni discipulo matrem voluit relictam, testamento memori: *Ecce filius tuus.* In Ioanne autem, quod perpetuo sensit Ecclesia, designavit Christus personam humani generis, eorum in primis qui sibi ex fide adhaererescerent: in qua sententia sanctus Anselmus cantuariensis: *Quid*, inquit, *potest dignius aestimari, quam ut tu, Virgo, sis mater quorum Christus dignatur esse pater et frater?*[2] Huius igitur singularis muneris et laboriosi partes ea suscepit obiitque magnanima, consecratis in Cenaculo auspiciis. Christianae gentis primitias iam tum sanctimonia exempli, auctoritate consilii, solatii suavitate, efficacitate sanctarum precum admirabiliter fovit; verissime quidem mater Ecclesiae atque magistra et regina Apostolorum quibus largita etiam est de divinis oraculis quae *conservabat in corde suo.*—Ad haec vero dici vix potest quantum amplitudinis virtutisque tunc accesserit, quum ad fastigium caelestis gloriae, quod dignitatem eius claritatemque meritorum decebat, est apud Filium assumpta. Nam inde, divino consilio, sic illa coepit

1 Col. iv, 2.

2 *Or*, xlvii, *olim* xlvi.

advigilare Ecclesiae, sic nobis adesse et favere mater, ut quae sacramenti humanae redemptionis patrandi administra fuerat, eadem gratiae ex illo in omne tempus derivandae esset pariter administra, permissâ ei paene immensa potestate. Hinc recte admodum ad Mariam, velut nativo quodam impulsu adductae, animae christianae feruntur; cum ipsa fidenter consilia et opera, angores et gaudia communicant, curaeque ac bonitati eius se suaque omnia filiorum more commendant. Hinc rectissime delata ei in omni gente omnique ritu ampla praeconia, suffragio crescentia saeculorum: inter multa, ipsam *dominam nostram*, *mediatricem nostram*,[1] ipsam *reparatricem totius orbis*,[2] ipsam *donorum Dei* esse *conciliatricem*.[3] Et quoniam munerum divinorum, quibus homo supra naturae ordinem perficitur ad aeterna, fundamentum et caput est fides, ad hanc ideo assequendam salutariterque excolendam iure extollitur arcana quaedam eius actio, quae *Auctorem* edidit *fidei*, quaeque ob fidem *beata* est salutata: *Nemo est, o sanctissima, qui Dei cognitione repleatur, nisi per te; nemo est qui salvetur, nisi per te; o Deipara; nemo qui donum ex misericordia consequatur, nisi per te.*[4] Neque is nimius certe videbitur qui affirmet, eius maxime ductu auxilioque factum ut sapientia et instituta evangelica per asperitates offensionesque immanes, progressione tam celeri ad universitatem nationum pervaserint, novo ubique iustitiae et pacis ordine inducto. Quod quidem sancti Cyrilli alexandrini animum et orationem permovit, ita Virginem alloquentis: *Per te Apostoli salutem gentibus praedicarunt . . .; per te Crux pretiosa celebratur toto orbe et adoratur . . .; per te fugantur daemones, et homo ipse ad caelum revocatur; per te omnis creatura idolorum errore detenta, conversa est ad agnitionem veritatis; per te fideles homines ad sanctum baptisma pervenerunt, atque ecclesiae sunt ubivis gentium fundatae.*[5] Quin etiam *sceptrum orthodoxae fidei*, prout idem collaudavit doctor,[6] praestitit illa valuitque: quae fuit eius non intermissa cura ut fides catholica perstaret firma in populis atque integra et fecunda vigeret. Complura in hoc sunt satisque cognita monumenta rerum, miris

1 S. Bernardus *serm.* II *in adv. Domini n.* 5.

2 S. Tharasius, *or. in praesent. Deip.*

3 *In offic. graec.*, VII., *dec.*, Θεοτοκίον *post oden* IX.

4 S. Germanus constantinop. *or.* II *in dormit. B. M. V.*

5 *Hom. contra Nestorium.* 6 *Ib.*

praeterea modis nonnunquam declarata. Quibus maxime temporibus locisque dolendum fuit, fidem vel socordia elanguisse, vel peste nefaria errorum esse tentatam, magnae Virginis succurrentis benignitas apparuit praesens. Ipsâque movente, roborante, viri extiterunt sanctitate clari et apostolico spiritu, qui ad christianae vitae pietatem reducerent et inflammarent. Unus multorum instar Dominicus est Gusmanus, qui utrâque in re elaboravit, marialis Rosarii confisus ope, feliciter. Neque dubium cuiquam erit, quantum redundet in eamdem Dei Genitricem de promeritis venerabilium Ecclesiae Patrum et Doctorum, qui veritati catholicae tuendae vel illustrandae operam tam egregiam dederunt. Ab ea namque, *sapientiae divinae Sede*, grato ipsi fatentur animo copiam consilii optimi sibi defluxisse scribentibus; ab ipsa propterea, non a se, nequitiam errorum esse devictam. Denique et Principes et Pontifices romani, custodes defensoresque fidei, alii sacris gerendis bellis, alii sollemnibus decretis ferendis, divinae Matris imploravere nomen, nunquam non praepotens ac propitium senserunt. Quapropter non vere minus quam splendide Ecclesia et Patres gratulantur Mariae: *Ave, os perpetuo eloquens Apostolorum, Fidei stabile firmamentum, propugnaculum Ecclesiae immotum*;[1] *Ave, per quam inter unius, sanctae, catholicae atque apostolicae Ecclesiae cives descripti sumus*;[2] *Ave, fons divinitus scaturiens e quo divinae sapientiae fluvii, purissimis ac limpidissimis orthodoxiae undis defluentes, errorum agmen dispellunt; Gaude, quia cunctas haereses sola interemisti in universo mundo.*[4]

Ista quae Virginis excelsae fuit atque est pars magna in cursu, in proeliis, in triumphis fidei catholicae, divinum de illa consilium facit illustrius, magnamque in spem bonos debet omnes erigere, ad ea quae nunc sunt in communibus votis. Mariae fidendum, Mariae supplicandum! Ut enim christianas inter nationes una fidei professio concordes habeat mentes, una perfectae caritatis necessitudo copulet voluntates, hoc novum exoptatumque Religionis decus, sane quam illa poterit virtute sua ad exitum maturare. Ecquid autem non velit efficere, ut gentes, quarum maximam coniunctionem Unigena suus impensissime a Patre flagitavit, quasque per unum ipse baptisma ad eamdem *hereditatem salutis*, pretio im-

1 *Ex hymno Graeeor.* Ἀχάριστος.

2 S. Ioannes Damasc. *or. in annunc. Dei Genitricis*, n. 9.

3 S. Germanus constantinop. *or. in Deip. praesentatione*, n. 14.

4 *In off. B. M. V.*

menso partam, vocavit, eo omnes *in admirabili eius lumine* contendant unanimes? Ecquid non impendere ipsa velit bonitatis providentiaeque, tum ut Ecclesiae, Sponsae Christi, diuturnos de hac re labores soletur, tum at unitatis bonum perficiat in christiana familia, quae suae *maternitatis* insignis est fructus? Auspiciumque rei non longius eventurae eâ videtur confirmari opinione et fiducia quae in animis piorum calescit, Mariam nimirum felix vinculum fore, cuius firma lenique vi, eorum omnium, quotquot ubique sunt, qui diligunt Christum, unus fratrum populus fiat, Vicario eius in terris, Pontifici romano, tamquam communi Patri obsequentem. Quo loco sponte revolat mens per Ecclesiae fastos ad priscae unitatis nobilissima exempla, atque in memoria concilii magni ephesini libentior subsistit. Summa quippe consensio fidei et par sacrorum communio quae Orientem atque Occidentem per id tempus tenebat, ibi enimvero singulari quadam et stabilitate valuisse et enituisse gloria visa est; quum Patribus dogma legitime sancientibus, *sanctam Virginem esse Deiparam* eius facti nuncium a religiosissima civitate exultante manans, unâ eademque celeberrima laetitia totum christianum orbem complevit.—Quot igitur causis fiducia expetitarum rerum in potente ac perbenigna Virgine sustentatur et crescit, tot veluti stimulis acui oportet studium quod catholicis suademus in ea exoranda. Illi porro apud se reputent quam honestum hoc sit sibique ipsis fructuosum, quam eidem Virgini acceptum gratumque certe futurum. Nam, compotes ut huius vim beneficii se magni pro merito facere, et idem se velle sanctius custodire. Nec vero queunt praestantiore ullo modo fraternum erga dissidentes probare animum, quam si eis ad bonum recuperandum unum omnium maximum enixe subveniant. Quae vere christiana fraternitatis affectio, in omni vigens Ecclesiae memoria, praecipuam virtutem consuevit petere ex Deipara, tamquam fautrice optima pacis et unitatis Eam sanctus Germanus constantinopolitanus his vocibus orabat: *Christianorum memento, qui servi tui sunt: omnium preces commenda, spes omnium adiuva; tu fidem solida, tu ecclesias in unum coniunge.*[1] Sic adhuc est Graecorum ad eam obtestatio: *O purissima, cui datum accedere ad Filium tuum nullo metu repulsae, tu eum exora, o sanctissima, ut mundo pacem impertiat et eamdem ecclesiis omnibus mentem adspiret; atque omnes magnificabimus te.*[2] Huc propria quaedam accedit

1 *Or. hist. in dormit. Deiparae.*

2 *Men.* V. *mai.* Θεοτοκίον *post od. IX de S. Irene V. M.*

causa quamobrem nobis, dissentientium nationum gratiâ comprecantibus, annuat Maria indulgentius; egregia scilicet quae in ipsam fuerunt earum merita, in primisque orientalium. Hisce multum sane debetur de veneratione eius propagata et aucta: in his commemorabiles dignitatis eius assertores et vindices, potestate scriptisve gravissimi; laudatores ardore et suavitate eloquii insignes; *dilectissimae Deo imperatrices*,[1] integerrimam Virginem imitatae exemplo, munificentia prosecutae; aedes ac basilicae regali cultu excitatae.—Adiicere unum libet quod non abest a re, et est Deiparae sanctae gloriosum. Ignorat nemo, augustas eius imagines ex oriente, variis temporum casibus, in occidentem maximeque in Italiam et in hanc Urbem, complures fuisse advectas: quas et summa cum religione exceperunt patres magnificeque coluerunt, et aemula nepotes pietate habere student sacerrimas. Hoc in facto gestit animus nutum quemdam et gratiam agnoscere studiosissimae matris. Significari enim videtur, imagines eas perinde extare apud nostros, quasi testes temporum quibus christiana familia omnino una ubique cohaerebat, et quasi communis hereditatis bene cara pignora: earumdem propterea adspectu, velut, ipsa Virgine submonente, ad hoc etiam invitari animos, ut illorum pie meminerint quos Ecclesia catholica ad pristinam in complexu suo concordiam laetitiamque amantissime revocat.

Itaque permagnum unitatis christianae praesidium divinitus oblatum est in Maria. Quod quidem, etsi non uno precationis modo demereri licet, attamen instituto Rosarii optime id fieri uberrimeque arbitramur. Monuimus alias, non ultimum in ipso emolumentum inesse, ut prompta ratione et facili habeat christianus homo quo fidem suam alat et ab ignorantia tutetur errorisve periculo: id quod vel ipsae Rosarii origines faciunt apertum. Iamvero huiusmodi quae exercetur fides, sive precibus voce iterandis, sive potissimum contemplandis mente mysteriis, palam est quam prope ad Mariam referatur. Nam quoties ante illam supplices coronam sacram rite versamus, sic nostrae salutis admirabile opus commemorando repetimus, ut quasi praesenti re, ea explicata contueamur, quorum serie et effectu extitit illa simul Mater Dei, simul Mater nostra. Utriusque magnitudo dignitatis, utriusque ministerii fructus vivo in lumine apparent, si quis Mariam religiose consideret mysteria gaudii, doloris, gloriae cum Filio sociantem. Inde profecto consequitur ut grati adversus illam amoris sensu animus

1 S. Cyrill. alex. *de fide ad Pulcheriam et sorores reginas.*

exardescat, atque caduca omnia infra se habens, forti conetur proposito dignum se matre tanta beneficiisque eius probare. Hac autem ipsa mysteriorum crebra fidelique recordatione quum ea non possit non iucundissime affici, et misericordia in homines, longe omnium matrum optima, non commoveri, idcirco diximus Rosarii precem peropportunam fore ut fratrum causam dissidentium apud ipsam oremus. Ad spiritualis maternitatis eius officium proprie id attinet. Nam qui Christi sunt, eos Maria non peperit nec parere poterat, nisi in una fide unoque amore : numquid enim *divisus est Christus?*[1] debemusque unâ omnes vitam Christi vivere, ut in uno eodemque corpore *fructificemus Deo.*[2] Quotquot igitur ab ista unitate calamitas rerum funesta abduxit, illos oportet ut eadem mater, quae perpetua sanctae prolis fecunditate a Deo aucta est, rursus Christo quodammodo pariat. Hoc plane est quod ipsa praestare vehementer optat ; sertisque donata a nobis acceptissimae precis, auxilia *vivificantis Spiritus* abunde illis impetrabit. Qui utinam miserentis matris voluntati obsecundare ne renuant, suaeque consulentes saluti, boni audiant blandissime invitantem : *Filioli mei, quos iterum parturio, donec formetur Christus in vobis*[3]—Tali marialis Rosarii virtute perspecta, nonnulli fuere decessores Nostri qui singulares quasdam curas eo converterunt ut per orientales nationes dilataretur. In primis Eugenius IV, constitutione *Advesperascente*, anno data MCCCCXXXIX, tum Innocentius XII et Clemens XI ; quorum auctoritate item privilegia ampla Ordini Praedicatorum, eius rei gratiâ, sunt attributa. Neque fructus desiderati sunt, Sodalium eiusdem Ordinis contendente solertia ; iique extant multiplici et clara memoria testati : quamquam rei progressibus diuturnitas et adversitas temporum non parum deinde offecit. Hac vero aetate idem Rosarii colendi ardor quem initio excitatum laudavimus, similiter per eas regiones animis multorum incessit. Quod sane Nostris quantum respondet inceptis, tantum votis explendis perutile futurum speramus.—Coniungitur cum hac spe laetabile quoddam factum, aeque Orientem attingens atque Occidentem, eisdemque plane congruens votis. Illud spectamus propositum, Venerabiles Fratres, quod in pernobili Conventu eucharistico, Hierosolymis acto, initium duxit, templi videlicet exaedificandi in honorem Reginae sacratissimi Rosarii ; idque Patrae in Achaia, non procul a locis, ubi olim

1 Cor i, 13. 2 Rom. vii, 4.

3 Gal, iv, 19.

nomen christianum, ea auspice, eluxit. Ut enim a Consilio quod rei provehendae curandoque operi, probantibus Nobis, constitutum est, perlibentes accepimus, iam plerique vestrum rogati, collaticiam stipem omni diligentia in id submiserunt; etiam polliciti, se deinceps non dissimiliter adfore usque ad operis perfectionem. Ex quo satis iam est consultum, ut ad molitionem quae amplitudini rei conveniat, aggredi liceat: factaque est a Nobis potestas ut propediem auspicalis templi lapis sollemnibus caeremoniis ponatur. Stabit templum, nomine christiani populi, monumentum perennis gratiae Adiutrici et Matri caelesti; quae ibi et latino et graeco ritu assidue invocabitur, et vetera beneficia novis usque velit praesentior cumulare.

Iam, Venerabiles Fratres, illuc unde egressa est Nostra redit hortatio. Eia, pastores gregesque omnes ad praesidium magnae Virginis, proximo praesertim mense, fiduciâ plena confugiant. Eam publice et privatim, laude, prece, votis compellare concordes ne desinant et obsecrare Matrem Dei et nostram: *Monstra te esse Matrem!* Maternae sit clementiae eius, familiam suam universam servare ab omni periculo incolumem, ad veri nominis prosperitatem adducere, praecipue in sancta unitate fundare. Ipsa catholicos cuiusvis gentis benigna respiciat; et vinculis inter se caritatis obstrictos, alacriores faciat et constantiores ad sustinendum religionis decus, quo simul bona maxima continentur civitatis. Respiciat vero benignissima dissidentes, nationes magnas atque illustres, animos nobiles officiique christiani memores; saluberrima in illis desideria conciliet et conciliata foveat eventuque perficiat! Eis qui dissident ex oriente, illa etiam valeat tam effusa quam profitentur erga ipsam religio, tamque multa in eius gloriam et praeclare facta maiorum. Eis qui dissident ex occidente, valeat beneficentissimi patrocinii memoria, quo ipsa pietatem in se omnium ordinum, per aetates multas eximiam, et probavit et muneravit. Utrisque et ceteris, ubicumque sunt, valeat vox una supplex catholicarum gentium, et vox valeat Nostra, ad extremum spiritum clamans: *Monstra te esse Matrem!*

Interea divinorum munerum auspicem benevolentiaeque Nostrae testem, singulis vobis cleroque ac populo vestro Apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum die V Septembris anno MDCCCVC, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

LITTERAE APOSTOLICAE DE COETIBUS VULGO DICTIS "PARLIAMENTS OF RELIGION."

Venerabili Fratri, Francisco, Archiep. Naupactensi, Delegato Apostolico ad Foederatas Americae Civitates, Washingtoniam

LEO PP. XIII.

Venerabilis Frater, Salutem et Apostolicam Benedictionem.—Coetus in foederatis Americae civitatibus celebrari subinde novimus, in quos viri promiscue conveniunt tum e catholico nomine tum ex iis qui ab catholica Ecclesia dissident, simul de religione rectisque moribus acturi. In hoc equidem studium agnoscimus religiosae rei, quo gens ista ardentius in dies fertur. At quamvis communes hi coetus ad hunc diem prudenti silentio tolerati sunt, consultius tamen videatur si catholici homines suos seorsum conventus agant: quorum tamen utilitas ne in ipsos unice derivetur, ea lege indici poterunt, ut aditus ad audiendum universis pateat, iis etiam qui ab Ecclesia catholica sejunguntur. Haec tibi, Venerabilis Frater, dum pro munere Apostolatus duximus significanda, placet simul Sacerdotum Paullianorum institutum commendatione Nostra provehere. Quibus id ratum sapienter est ut dissidentes fratres palam allequantur tum catholicis dogmatibus illustrandis, tum contra illa objectis refellendis. Horum usum ac frequentationem sermonum si singuli sacrorum Antistites in sua quisque Dioecesi promoveant, gratum Nobis acceptumque eveniet, non enim inde exiguum in animarum salutem emolumentum oriturum confidimus. Tibi interim, Venerabilis Frater, divinarum gratiarum munera adprecati, Apostolicam benedictionem praecipuae Nostrae dilectionis testem amantissime impertimus.

Datum Romae apud S. Petrum die XVIII Septembris, MDCCCXCV, Pontificatus Nostri anno Decimo octavo.

LEO PP. XIII.

EX S. RITUUM CONGREGATIONE.

I.

DE USU LUCIS ELECTRICAE IN ECCLESIIS.

A Rmis locorum Ordinariis non semel postremis hisce annis exquisitum fuit, utrum in Ecclesiis adhiberi lucem electricam tam ad dissipandas tenebras, quam ad pompam exteriorem augendam. Nuper vero Sacrorum Rituum Congregationi propositum fuit

Dubium: "Utrum lux electrica adhiberi possit in Ecclesiis?" Quare Emi. Patres Sacris tuendis Ritibus praepositi in Ordinariis Comitiis ad Vaticanum infrascripta die habitis, rescribendum censuerunt: "*Ad cultum, Negative. Ad depellendas autem tenebras, Ecclesiasque splendidius illuminandas, Affirmative; cauto tamen ne modus speciem praeseferat theatralem.*" Atque ita rescripserunt, et servari mandarunt die 4 Iunii, 1895.

CAI. *Card.* ALOISI MASELLA, *S. R. C. Praef.*
ALOISIUS TRIPEPI, *S. R. C. Secret.*

II.

DE CONSECRATIONE ALTARIUM.

Rev.mus D.nus Benedictus Maria della Camera, Episcopus titularis Thermopylen. Auxiliaris et Vicarius Generalis in Thelesina seu Corretana Dioecesi, sequentia dubia Sacrae Rituum Congregationi enodanda humiliter proposuit; nimirum:

I. Duo altaria, quum haberent aram portatilem ita firmiter collocatam in magna tabula, ut cum hac velut unum corpus illa efficeret et difficulter extrahi posset, fuerunt consecrata, ara portatili non amota et parvo sepulcro in ipsa ara portatili effosso; quaeritur, fueruntne ista altaria valide consecrata? an denuo consecranda sunt?

II. Altare cuiusdam Ecclesiae consecratum fuit sub eodem titulo Beatae Mariae Virginis, sub quo Altare maius erat consecratum; quid agendum erit in casu?

III. In quodam Oratorio privato altare fuit solemni ritu consecratum. Poterat consecrari altare hoc, et peracta consecratio estne valida?

Sacra porro Rituum Congregatio, ad relationem infrascripti Secretarii, exquisito voto alterius ex Apostolicarum Caeremoniarum magistris, reque mature perpensa, rescribendum censuit:

Ad I^{um}. "Dilata; facta interim potestate bina illa altaria ad sacra adhibendi.

Ad II^{um}. "Rmus Ordinarius proponat alium titulum pro altar minori.

Ad III^{um}. Negative ad primam partem, affirmative ad secundam.

Atque ita rescripsit et servari mandavit. Die 24 Maii, 1895.

CAI. *Card.* ALOISI MASELLA, *Praef.*
ALOISIUS TRIPEPI. *Secretarius.*

BOOK REVIEW.

THE ROMAN COURT, or A Treatise on the Cardinals, Roman Congregations and Tribunals, Legates, Apostolic Vicars, Protonotaries, and other Prelates of the Holy Roman Church. By the Rev. Peter A. Baart, S. T. L. Milwaukee: Hoffmann Bros. Co., 1895. (Fr. Pustet & Co., New York.) Pg. 333.

It is only of late years, partly through the obtrusive inquisitiveness of newspaper reporters and partly through the efforts of ecclesiastical notoriety seekers, that the inner official life of the Church has become a commonplace topic open to discussion by everybody. But since it is so it is better to have a right understanding of the subject than to depend upon the accounts of people partly misinformed or often wholly ignorant of the meaning and import of the terms which they use in referring to the transactions of the Roman Curia.

Fr. Baart has taken the opportunity of furnishing a sufficiently complete and intelligent survey of the subject. He describes the orders, titles and functions of the different officials and dignitaries dependent on the Pontifical Court, also the various Congregations and Tribunals, their rules, methods of action, powers and privileges.

The book is a useful guide in the topics it treats and incidentally serves as a corrective of common historical errors. An instance of this may be found in the chapter on the Congregation of the Holy Office, where the true character of the much-abused Inquisition is explained.

It would be an advantage to have an alphabetical index of topics at the end of the work, since books of this nature are more frequently referred to on doubtful or disputed subjects than read through with a view to be remembered as a connected whole.

The typography is excellent and the general get up is creditable.

LE CONCLAVE. Origines, Histoire, Organization, Legislation ancienne et moderne. Avec un Appendice contenant le texte des Bulles secrètes de Pie IX. (Gravures et Plans.) Par Lucius Lector.—Paris: P. Lethielleux, 1895. Pg. XI, 779. Pr. Frcs. 6.75.

The true historian, whether he is in sympathy with the Catholic Church or not, will not ignore the fact that the history of the Papacy presents, amid the political as well as the religious occurrences of the past, a sort of central power—either of attraction or repulsion—which affects the position and movement of the elements around it. Under such circumstances it must always be of interest to the average student to inquire into the legal methods which regulate the choice of a pope. These methods have, it is true, not always been of uniform kind. The existence of a recognized "Conclave," as we understand the term to-day, does not antedate the end of the XIII century; and the strict system of exclusion which characterized the pontifical elections subsequently, and for a long time, has been largely modified in our own day. In this, as in all her canonical legislation, the Church reflects the spirit of the times in which she lives and acts. But to reflect the character of an epoch does not in her case mean that she is dominated by it. She ever and essentially rules, conquers, and draws into her domain; but in order to attain this end she follows those whom she would, win and yields for the time, and to a lawful degree, to the impetuous movements of her reluctant captives.

Few histories reveal this fact in so emphatic a manner as the pontifical elections. The policy of any individual pope marks itself upon his epoch; it either reveals great needs in some particular direction or creates them in another, and to fill these becomes the duty of his successor. Thus the works begun in one pontificate must be finished and supplemented in the next; the exclusive devotion to one great interest by a single pope calls forth a reaction in the opposite direction by the pontiff who follows; whence we constantly see great movements, betokening power and success, alternating with reforms to crush the rising weakness and prevent imminent failure.

As a matter of fact there exists no complete account of the papal elections, and our historian had not only to bring together the annals from various sources, but to use his critical acumen in disposing them and subjecting them to strict analysis in order to

account for many changes in the elections of successive periods. The present century has witnessed important modifications in the traditional system observed by the Conclave, and our author publishes some curious documents, which point to the abnormal conditions of modern political life forcing the government of the Church to adopt new ways in order to escape the machinations of her enemies and the mistaken zeal of her friends. Lucius Lector gives us a minute and extremely interesting survey of the whole subject; and he shows with entire justice, yet also with a delicate appreciation of the influence of opposing though legitimate factors, what a salutary power the papacy has been, and must needs be in the future, for the remedying of the ever recurring social evils from which mankind suffers.

THE CATECHIST: or Headings and Suggestions for the Explanation of the Catechism of Christian Doctrine. With numerous quotations and examples from Scripture, and an Appendix of Anecdotes and Illustrations. By the Rev. Geo. Edw. Howe. Two Volumes. New Castle on Tyne: Mawson, Swan & Morgan. (New York: Benziger Bros.) 1895. Pr. $3.50.

For a number of years the AMERICAN ECCLESIASTICAL REVIEW endeavored to supply its readers with suggestive material for the Catechist and Preacher. There was no dearth of excellent sermon books nor of manuals which might serve as texts for instructing us in the science and art of oratory. But what seemed wanting most of all was a series of brief and practical illustrations for the composition of homilies, and suggestive outlines of connected thought which could be readily impressed on the mind, whilst at the same time they allowed the preacher or catechist to fill in from his own store of knowledge whatever might appear to him most apt according to the character of his hearers and of time and place.

This want has been supplied by the analytic and exhaustive work before us. Fr. Howe has rendered our labor in this direction superfluous, so long as his book is easily accessible to the clergy, and we shall have to vary the subject matter which the "Supplementary Issues" of the REVIEW have hitherto supplied.